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Rev. John Scott
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THE
Holy Scriptural Doctrine
OF THE
Divine Trinity in Essential Unity,
AND THE
Supreme Godhead of JESUS CHRIST

Being one and the same with his Father's :
Shewn to be not only demonstrative, but most clearly
conceivable spiritual, and Scriptural Truths.

Wherewith is occasionally shewn,
That although the NEWTONIAN Philosophy be formally and mathematically true; yet it is materially and physically false.

To which is prefixed
A Prefatory Discourse, wherein the Physical, Metaphysical, and Theological Errors of a late Treatise, entitled, an *Essay on Spirit*, are clearly shewn and confuted.

By JOHN SCOTT, D. D.
Author of the late Notes and Observations on the
Three First Chapters of GENESIS

There are Three that bear Record in Heaven, the Father, the Word, and the Holy Spirit, and these Three are One,
1 John v. ver. 7
For in him dwelt all the Fulness of the Godhead bodily,
Colos. ii. ver. 9.
A Man that is an Heretic, after a first and second Admonition, reject. Titus iii. ver. 10.

L O N D O N :
Printed for the AUTHOR, and to be had at his House, in Orchard-street, Westminster; and at Mr. WOODFALL's, Printer, at Charing-Cross; and at Mr. HAWKINS's, Bookseller, at Milton's Head, between the two Temple Gates, Fleet street, 1754.

Price Seven Shillings stich'd.

Where may be also had, his Notes and Observations on the Three first Chapters of *Genesis*, Price stich'd Seven Shillings.

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T H E
P R E F A C E.

TH E Treatise which I herewith present to the Publick, is Part of a large Work about which I have been long employed, and intitled *An Apology for the one and only true and divinely revealed sanctifying and saving, spiritual and scriptural, and Christian Religion, that ever was, or ever will, or can be in the World.* And which is now prepared and ready for the Press, and will be published by Subscription; as soon as a Number of Persons sufficient to defray the Charge of the Impression, shall have subscribed to it.

My Design in this Apology is to revive and restore to the World, this one and only Religion in its original Purity, purged and purified from all those corrupt impure Mixtures which have been blended with it, by all the corrupt, and false, and superstitious, and schismatical Churches, which have started up and appeared in the World, from the Beginning

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ning: by which this one and only true Religion hath been so altered and deformed, that it is hardly to be known, and therefore but very little known even in Christendom.

And therein I shew, that the whole of this one and only true sanctifying and saving Religion, consists in perfect Obedience to the divinely revealed, and most perfect and perfectly purifying spiritual Law of perfect Righteousness; which consists in one Precept, indispensably obliging all Mankind to mortify, and purify their Spirits from all bodily Lusts, by which and by which only, they are moved and tempted to all the Wickedness they commit in this World, and which are the only true and real Devils, by whose unquenchable Flames the impenitently wicked are everlastingly tormented in the next. And in the sincere and true Belief of *three* fundamental and divinely revealed, and demonstratively true Articles of Faith, *viz.* *First*, That there is a God. *Secondly*, That Men have immaterial and immortal Spirits. And *Thirdly*, that there is a future State after this Life, which will be a State of either perfect and endless Happiness, or of most exquisite and everlasting spiritual Misery in the next World; according as Men have provided and laid up the one or the other for themselves, during their Continuance in this; by persevering in Obedience or Disobedience to this perfectly purifying spiritual Law; and in the sincere and true Belief or Disbelief of these

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These three fundamental Articles of Faith which contain all the most powerful Motives and indispensable Obligations to Perseverance in perfect Obedience to this most perfect and perfectly purifying and divinely revealed spiritual Law of perfect Righteousness.

And that this original and fundamental Law, and these three fundamental Articles of the Faith, are the fundamental Points upon which all the Law and the Prophets, and all that was preached by our blessed Lord and Saviour *Jesus Christ*, and all that was committed to Writing by his Evangelists and Apostles hang and depend. And that they of themselves are a most perfect and compleat, and the only perfect and compleat Rule of Faith and Morals that ever was in the World. And they, taken together, are an infallible Rule and Standard, and the only infallible Rule and Standard, by which all particular Texts of Scripture relating to Faith and Morals can be truly, and therefore ought always to be interpreted. And an infallible Rule by which we can always and readily discover, whether any particular Texts of Scripture be genuine, (*i. e.*) whether they were written by Persons inspired, or assisted by the Holy Spirit of God, or the spurious Interpolations of wicked Men. And they are also the only true and infallible Rule and Standard by which we can truly judge of all the particular

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cular distinguishing religious Doctrines and Precepts of all particular Churches, Sects, and Persons, whether they be true or false, and righteous or wicked ; and to which all such particular Doctrines and Precepts ought always to be brought and tried, and judged of, whether they be true or false, or righteous or wicked, and conducive to, or destructive of true and spiritual Sanctification, Salvation, and true and rational Happiness both temporal and everlasting, and consequently whether they ought to be embraced or rejected.

And as this divinely revealed fundamental, spiritual and scriptural Law, and these three fundamental Articles of divinely revealed, spiritual, or scriptural Faith, which contain the powerful Motives, and indispensable Obligations to Perseverance in perfect Obedience to this Law, contain the whole of the one, and only true sanctifying and saving Religion, whose Defence I have undertaken ; and all Things necessary to be known, and sincerely and truly believed and done by all Ranks and Orders of Mankind, in order to their being perfectly qualified for the Enjoyment and Attainment of true and spiritual Sanctification, Salvation, and eternal Life ; and self-sufficient, but so indispensably necessary to be perfectly obeyed, and sincerely and truly believed by all Ranks and Orders of Mankind, in all States and Stations, from the highest to the lowest, that it is impossible by the Reason of Things for
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any Person to obtain any one of these great necessary Uses and good Ends, without perfectly obeying the one, and sincerely believing the other; which so powerfully tend to move Mankind to mortify and purify their Spirits from all bodily Lusts, and to love God with all their Hearts, &c. whilst they are in this World, without which no Man can possibly be truly or spiritually happy, or otherwise than spiritually miserable in this World, and everlastingly so in the next. I therefore thought it my Duty as an Apologist for this one and only true sanctifying and saving, and spiritual and holy scriptural Religion, and for moving and encouraging Mankind to awake and return to it, and embrace it, and persevere in perfect Obedience to its most perfect and perfectly purifying fundamental Law, and in the sincere and true Belief of the three fundamental Articles of its Faith; which together comprehend and contain the whole of this one or only true sanctifying and saving Religion. To set before them, 1st, The divine Original or Revelation of that Law. And, 2^{dly}, the self-evident Perfection, and perfect Righteousness, and purifying Tendency of it. And, 3^{dly}, the indispensable Necessity of persevering in perfect Obedience to it. And 4^{thly}, the divine Original or Revelation of the three fundamental Articles of the spiritual and scriptural Faith; which contain the powerful Mo-

tives and indispensable Obligations to Perseverance, in Obedience to this most perfect and perfectly purifying spiritual and scriptural Law. And, *5thly*, the demonstrative Truth of these three fundamental Articles of the spiritual and holy scriptural Faith. And *6thly*, the indispensable Necessity of persevering in the sincere and true Belief of these three Articles of Faith all the Days of our Lives. And, *7thly*, that the divinely instituted instructive and Memorial ritual Ordinances, are not Parts of this one and only true sanctifying and saving Religion (as they have been taught to be, by all the corrupt and false and superstitious and schismatical Churches that have ever since been in the World, who have always abused and perverted them to superstitious Ends or Purposes) and that they were instituted for no other End or Purpose than for instructing Mankind in the Knowledge of, and for putting them continually in Mind of the indispensable Necessity and Self-sufficiency of persevering in the sincere and true Belief of the three fundamental Articles of the divinely revealed and demonstratively true spiritual and holy scriptural Faith, and in perfect Obedience to the divinely revealed, fundamental spiritual and scriptural Law, in order to their Sanctification, Salvation, and true and rational Happiness, both temporal and everlasting. And that although they be necessary and beneficial to be publicly observed, when, and
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wherever they are publickly administered, according to God's Appointment ; and for the End for which he appointed them to be so administered ; and by those Persons, and by those only whom he hath appointed and authorized, exclusively of all others, publickly to administer them. Yet they are not to be looked upon as indispensably necessary to be so observed ; as the Faith and Law are to be believed and obeyed, in order to Sanctification, Salvation and eternal Life.

And in my Apology for this one, and only true sanctifying and saving, and divinely revealed spiritual, and holy scriptural Religion, I have most clearly and demonstratively proved all the aforementioned Points, which are indispensably necessary to be sincerely and truly believed and obeyed ; and therefore to be kept in continual Remembrance by all Mankind, and may with a very little Pains be as easily remembered by them, as their own Names, or any other Thing that may be incumbent upon them to keep in Remembrance. So when I was upon the Demonstration of the Being of a God, I judged it necessary, to shew from the Revelations and sensible Representations that he hath been graciously pleased to make of himself in his holy Word, in order to enable us to form just and true, and spiritually beneficial, although not complete and adequate, Notions, of his *Ubiquity* or *Omnipresence*, and of his other

wonderful and amiable, and adorable and inexhaustible revealed Perfections, and his wonderful Manner of subsisting or acting in a Plurality of Persons or intelligent Agents in the one *Jehovah*, or divine Essence; and that this Plurality of divine Persons, different and distinguishable from each other by their different States and Forms, and Motions, Operations or Actions, but one and the same in respect of the one Essence in which they subsisted, which is so undivided and indivisible, and inseparable, that no one of them could subsist as an Agent, or move or act essentially divided and separate from, and independent of both the other, were co-eternal, co-essential and co-equal in all their divine Powers, Properties and Perfections attributed to them; so that none of them was, or is before or after other, nor greater nor less, nor superior nor inferior to other; and that, although the particular Actions of each of them are different from the Actions of each of the other, yet the particular Actions of any one of them may with just and equal Propriety be ascribed to either of the other, because no one of them could have been performed by any one of them separately and independently of the other two; or if the whole three Persons had not co-operated, and in different Ways and Manners, in the Production of them: So that any of the Actions of any one of them may with equal Propriety be ascribed to any

any other of them, and to the whole three Persons; and therefore when any Action is ascribed to any one of them, it is not to be ascribed to him, exclusively of the other two. And as each of these Persons, so distinguished from each other, as I have before observed, are divine Persons, and may therefore be each of them called Gods, yet, when either the Father, Son or Holy Ghost, are called God, it is not to be understood, as if any one of them was God, exclusive of the other two; so that although the Father be God, and the Son be God, and the Holy Ghost be God, yet these three co-eternal and co-essential, and in every Respect co-equal Persons, are in essential Unity together but one God. And all these Things I have not only shewn to be demonstratively true, but as clearly conceivable Truths as any are in the natural or material World, by the Revelations and sensibly perceptible Representations which God hath been most graciously pleased to make of himself, by the material and visible Heavens, in his holy Word; by which I have put the Truth of the Doctrine of the Trinity of three divine Persons in essential Unity in the one *Jehovah*, and all co-eternal, co-essential and co-equal in all divine Powers, Properties and Perfections, out of all Doubt, and thereby put a Stop to all future Controversy about that Point, among Persons capable of being

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convinced of their Error by the Power and Force of most clear and demonstrative Truth.

And I have likewise there shewn from the holy Scriptures, that the Word Father when it is there understood of God, is taken in a twofold and different Sense: *First*, For the whole three Persons in the divine Trinity, taken together, who is, or are the Father of our blessed Lord and Saviour *Jesus Christ*, and that these three Persons together with our Lord *Jesus Christ* is the God and Father of all Mankind; and in this Sense it is taken when we say our heavenly Father, or our Father which art in Heaven, (*i. e.*) who hast been graciously pleased sensibly to signify and represent thyself to us, by thy material and visible Heavens, as a Plurality of Persons in essential Unity. And, *Secondly*, For one of those co-eternal and co-essential, and in every Respect co-equal Persons in the divine Trinity, distinguished by the personal Names of Father, Son and Holy Spirit, that we might be thereby instructed and taught, that the three co-eternal and co-essential Persons in the divine Trinity, are living and intelligent Agents, and not such lifeless and unintelligent Agents as they are represented by, in the material Heavens, in order to render their subsisting in Plurality in essential Unity conceivable by us. And these two different Acceptations of the Word Father in the holy Scriptures, ought to be carefully distinguished,

tinguished, for by Men's having confounded them together, and by their not having kept up the Distinction between them, great and virulent Contentions have been raised, and continued for many Ages in the *Christian* Church, which have greatly contributed to the Corruption of the Faith, and to the Growth of destructive and damnable Heresies.

And I have likewise shewn, that the Word *Son*, when understood of the Son of God in the holy Scriptures, is also taken in a two-fold and different Sense: *First*, For one of the divine Persons in the ever blessed divine Trinity, personally distinguished by the Name of the Son, from the other two Persons, so distinguished by the personal Names of the Father and Holy Spirit; and who is co-eternal and co-essential, and in all Respects co-equal with and to the Person distinguished by the Name of the Father in the divine Trinity. And, *Secondly*, For the only begotten Son of God, (*i. e.*) of the whole divine Trinity, who together are but one God, the Father of our Lord *Jesus Christ*; and who together with him is the Father of all Mankind, and of all Things visible and invisible; and that the only begotten Son *Jesus Christ* is not co-eternal nor co-essential, nor co-equal in Respect of his Humanity, with any of the Persons in the divine Trinity, distinguished by the personal Names

Names of Father, Son and Holy Spirit; and who neither is, nor ever was one of the Persons in the divine Trinity: And whom I have there shewn to be God together with, but not exclusive of his Father (the whole Trinity) must intimately and spiritually, *i. e.* intellectually and morally) and also essentially united to him, and dwelling in him with all the Fulness of the Godhead, by Means of that holy Spirit of Faith, which was communicated to him without Measure or Bounds, by which his Knowledge, Will, Words and Actions became one and the same with his Father's; and his Father's Knowledge, Will, Words and Actions became one and the same with his; so that whatever he said or did, might with just and equal Propriety be ascribed to his Father; and whatever his Father said or did at any Time, might be with as just, strict and equal Propriety be ascribed to him, they being spiritually, and also essentially one, by Means of the immensurable Spirit of Faith, which was communicated to him by his Father; and therefore, he said with most strict Justice and Propriety, that, *He that hath seen me, hath seen my Father*, he and his Father being one. And therefore when he is said to be equal to God, and to be the eternal and true God, it is to be understood of the Godhead, which was most intimately and inseparably united to him, and dwelt in him in all Fulness. These Things

Things I chose to shew, and set forth from the holy Scriptures, concerning the Man *Jesus Christ*, the only begotten Son of God, in order to put an effectual Stop to all future Contest and Controversy, concerning the Truth and Reality of his Godhead, as it is most clearly set forth in the holy Scriptures, and therefore to be taken in no other Sense than as it is there set forth; and not as scripturally ignorant Men, who have followed their own groundless Imaginations have set it forth, in their unintelligible Attempts otherwise to explain it.

And I have likewise there shewn, that by Men's not having distinguished between the Person in the divine Trinity, distinguished by the Name of the holy Spirit, who is co-eternal and co-essential, and co-equal with the Persons distinguished by the Names of the Father and the Son: And the holy Spirit of sanctifying and saving Faith, which is obtained by the sincere and true Belief of the divinely revealed Word of God, have raised and run into Disputes and Contests, by which Multitudes have been brought to waver, and many to depart from the Faith, to the everlasting Destruction of their immortal Spirits.

These Disputes were all originally raised and set on Foot by Heretics, who were rather guided by the false Systems of Philosophy by which they had been prejudiced,
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than by the holy Scriptures, whose Doctrines and Precepts they professed and pretended to embrace, and which contain and set forth the only true Principles of natural Philosophy or *Physics*; and of supernatural Philosophy or *Metaphysics*, and of moral Philosophy or *Ethics*, that ever appeared in the World, as I have elsewhere shewn. And they have been continued and carried on by the *Arians*, and the antient Refiners upon them the *Sabellians*, and the Revivers of their Doctrine the *Socinians*, and the modern Refiners upon *Arianism*, the late Dr. *Clarke*, and his Co-adjutors and Adherents, who not distinguishing between the Father of our Lord *Jesus Christ*, and the Person distinguished by the Name of the Father in the divine Trinity; nor between the Person distinguished by the Name of the Son in the Trinity, who is co-eternal, co-essential, and in all Respects co-equal to the Person distinguished, and called by the Name of the Father in the Trinity; and between the only begotten Son of God, the Man *Jesus Christ*, who is not one of the three Persons in that divine Trinity; nor between the Person distinguished by the Name of the holy Spirit in the divine Trinity, who is co-eternal and co-essential, and in all Respects co-equal to the Persons distinguished, and called by the Names of the Father, and the Son in the Trinity; and that holy Spirit of sanctifying and saving Faith, which is obtained by the sincere and
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true Belief of the divinely revealed Word of God, have all along believed, among other Falshoods, That the true and orthodox Church of God, believed and taught, that the only begotten Son of God, the Man *Christ Jesus*, was one of the three Persons in the divine Trinity, and that he as Man, was co-eternal and co-essential, and co-equal with the Person called the Father in the divine Trinity, which were Doctrines which the true and orthodox Church of God never believed nor taught; for to have done so, would have shewn, that she was not Orthodox, and that she taught Doctrines or Articles of Faith, that did not tend to move Mankind to love God with all their Hearts, nor to Perseverance in perfect Obedience to the only perfect, and perfectly purifying, spiritual and scriptural Law. (For all the divinely revealed and scriptural Articles of Faith, which the true Church of God hath always taught, or required Mankind to believe, were always to be known by their evident Tendency to move Men powerfully to persevere in doing those two Things, which are not only indispensably necessary, but all the Things that are in any Measure necessary to be done by them, in order to their Sanctification and Salvation, and eternal Life; and that only infallible *Criterion* by which they can be known, and by which we may clearly perceive and judge, whether the Doctrines of the co-eter-

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nal and co-essential Trinity in the one *Jehovah* or divine Essence : And of the truly adorable Divinity of *Jesus Christ*, the only begotten Son of God, as set forth in the holy Scriptures, and taught by the only catholic Church ; or the Doctrines of the *Arians*, and of the Refiners upon *Arianism*, concerning these two Points, be the Truth.) However, under this Mistake of the true scriptural Doctrine, which hath been always taught by the catholic and truly orthodox Church of God, the *Arians* and Refiners upon them, have raised and carried on warm and virulent Disputes against her, charging her with teaching Doctrines which she never taught. And having overlooked the sensible Representation, which God was most graciously pleased to make of himself, by the material or visible Heaven, in order to render his Ubiquity or Omnipresence, and his Manner of subsisting and operating in a Plurality of Persons in the one *Jehovah* or divine Essence, clearly conceivable by us, that we might by that Representation perfectly understand the Revelations he had made concerning his Plurality in Unity, which would have been otherwise inconceivable and unintelligible by us. And that we might likewise thereby clearly perceive, that these three perfectly distinct and different Persons, essentially and inseparably united in the one *Jehovah* or divine Essence, were co-eternal, co-essential, and co-
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equal in all Respects with each other; and yet not three Gods independent of each other, and therefore altogether but one God. And that if they had not been such three different Persons in the one *Jehovah* they could not have been God: And that if the one *Jehovah*, who was all-sufficient for his own Happiness, and who did not want or stand in need of all or any of his Creatures, for the Improvement or Continuance of his own Happiness, had not he graciously pleased to condescend to become *Elohim*, (*i. e.*) three Persons, in order to make this World for the Use and Service of Man, and Man for everlasting Happiness, there never could nor would have been a God, as is most evident from the heavenly Representation, that God hath been graciously pleased to make of himself, nor would nor could any Thing have been created or made.

But the aforementioned Misbelievers and therefore Heretics, by overlooking this sensible Representation, which the invisible God had been graciously pleased to make of himself; and being otherwise unable to form a just or true Notion or Conception of him, or of his Manner of subsisting, and operating, or acting, either in the natural or moral Worlds: According to their different groundless Imaginations, ran into different Errors, concerning these Points.

The *Arians* thereupon fell into the Disbelief and Denial of a divine Trinity (which I have shewn to be the Denial of a God) and of the Divinity of the only begotten Son of God. And by that Means they have endeavoured to set aside and extirpate out of the Minds of Mankind, one of the most powerful Motives and Encouragements, that were ever given them for loving God with all their Hearts, and for persevering in Obedience to his perfectly purifying spiritual Law. And what to make of the holy Spirit, mentioned as a divine Person in the holy Scriptures, they did not well know, and therefore have spoken of it accordingly. They imagined that asserting three co-eternal and co-essential, and in every Respect co-ordinate and co-equal Persons, although dependent upon each other in all their Motions, Operations, or Actions, which is the true scriptural Doctrine of the ever blessed, and essentially undivided and indivisible and inseparable Trinity, to be asserting three independent Gods, which is a Doctrine they could not digest or believe, and therefore justly rejected and detested it. But had they considered the Representation that God had made of himself, in order to render his Manner of subsisting in Plurality, in the Unity of the divine, indivisible, and inseparable Essence, was perfectly consistent with the Unity of the Godhead; and that there was a very wide Difference between
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asserting three co-eternal and co-essential, and co-equal Persons in the one Essence, and therefore equally dependent on each other in all Respects, and asserting three independent Gods. Whereas they who asserted a Trinity of supreme and subordinate Gods, assert a Trinity of independent Gods, if they allow them all to have free Wills.

The *Sabellians* and *Socinians*, believing with the *Arians*, that there was no Difference between believing and asserting three co-eternal and co-essential, and in every Respect co-equal Persons equally dependent on each other, and three independent Gods: And that they might (as they imagined) speak more conformably to, and consistently with the holy Scriptures, from which they all pretended to argue, asserted that the three Persons, Father, Son, and Holy Spirit, so often mentioned in the holy Scriptures, as Persons in the divine Trinity, are not three real, but only nominal Persons; (*i. e.*) only three different Names for the one God, and that *Jesus Christ* was only a mere, but good Man, and who did not exist before his Conception in the Womb of the Virgin *Mary*; which they make the Beginning of the Gospel Dispensation, and that therefore he is said to have been in the Beginning.

But the late modern Refiners upon *Arianism* and *Socinianism*, imagining their Doctrine to be more consistent with, and conformable

to the Doctrine of the holy Scriptures, have acknowledged, in Contra-distinction both to the *Arians* and *Socinians*, that there are three real Persons in the divine Trinity; but in Opposition to the true scriptural Faith, and the Doctrine of the true catholic Church, they have taught that these three divine Persons in their new invented Trinity, are not co-eternal, nor co-essential, nor co-equal; but that one of them is supreme and self-existing, and therefore eternal; and that the other two (of which *Jesus Christ* is one) are inferior and subordinate, and derivative Persons. And thus they have set up three different, and in some Respects independent Gods; and in Consequence of this new Belief, they have set up two different Kinds of Worship, one, and which they call *Supreme*, which they say, is only to be paid to the supreme God: and the other *Inferior*, which they say, is to be paid to the subordinate and derivative two Gods. By which they have shewn, that they neither understood what true divine Worship consisted in, nor the End for which it was instituted and required to be paid. For I have in a proper Place in my Apology shewn, that God did not appoint Worship to be paid to him for his own Sake, but altogether for the Sake of Mankind, and for putting and keeping them continually in Mind of the indispensable Necessity of persevering in the sincere and
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true Belief, of the three fundamental Articles of the divine revealed sanctifying, and saving spiritual and scriptural Faith; and in perfect Obedience to the purifying spiritual and scriptural Law, which are the only true divine and spiritual Worship, by which Mankind can be spiritually benefited; and that therefore there cannot possibly be a superior and an inferior, or two different Kinds of it, as these modern Refiners upon *Arianism* have confidently asserted.

All these Things I have shewn at large, in the following Account of the scriptural Doctrine of the divine Trinity in Unity in the one *Jehovah*, or divine Essence; and the real Divinity of *Jesus Christ*, the only begotten Son of God, one and the same with his Father's. That Mankind, by considering the Doctrines of the *Arians* and *Socinians*, and of the late Refiners upon them, might clearly perceive, that the Belief of any of them, doth not move Men either to love God with all their Hearts, nor to obey his most perfect and perfectly purifying spiritual Law, which indispensably obliges all Mankind to mortify and purify their Spirits from all bodily Lusts, which are the two Things that are indispensably necessary to be done by all Mankind, in order to their Sanctification, Salvation, and eternal Life, and all the Things that are necessary to be done by them, in order to their sure Attainment of these great,

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wife, good and necessary Ends. And as the fundamental Articles of the scriptural Faith, which God revealed and gave to Mankind, were given for no other Reason, but for powerfully moving them to do both these Things : And as all the particular Doctrines which are comprehended and contained in these fundamental Articles, powerfully tend to move Men to persevere in doing of both these Things, we may clearly perceive, that the Doctrines of the *Arians* and *Soci-nians*, and of the late Refiners upon them, concerning the divine Trinity, and the Divinity of *Jesus Christ*, and only begotten Son of God, are neither Divinity revealed nor scriptural Doctrines ; and that the Belief of any of them, is so far from being beneficial to Mankind, that it is destructive of their Sanctification, and Salvation, and eternal Life, as it tends to lead Mankind away from the Belief of those divinely, revealed, and demonstratively, and conceivably, true scriptural Doctrines, which tend most powerfully to move Men to love God with all their Hearts, and to mortify and purify their Spirits from all bodily Lusts, which move them to all the Wickedness which they commit in this World, and which are the real and very Devils, which everlastingly torment the impenitently Wicked in the next.

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Can any Thing more powerfully move Mankind to love God with all their Hearts, and to manifest the Truth and Sincerity of their Love by their Perseverance in Obedience to his most perfect and perfectly purifying Law, which he by Revelation gave them for no other Reason but to preserve and rescue them from the Tyranny of their bodily Lusts, by which they are moved to all the Wickedness they commit in this World, and by which they are made inevitably and everlastingly miserable in the next, than the sincere and true Belief, that *Jehovah*, that eternal and everlasting and all-sufficient Being, who (as I have before observed) neither wanted nor stood in Need of all, or any of his Creatures, for the Procurement, Increase, Improvement, or Continuance of his own Happiness, was moved by perfect Goodness, to condescend to become *Elohim*, (*i. e.*) three ever blessed Persons, for no other Reason but to create and make the World, and all Things therein for the Use and Benefit of Men, and all Mankind for true and rational Happiness, both temporal and everlasting; for it is evident, by the heavenly Representation, that he hath been graciously pleased to make of himself, that these Things could no more have been created and made, had not the one *Jehovah* condescended to become *Elohim*, (*i. e.*) three co-eternal, co-essential, and in every Respect co-equal Persons, mutu-

ally and equally dependent on each other in the one indivisible and inseparable *Jehovah* or divine Essence ; than there could have been Motion in the natural or material World, as God was most graciously pleased to create it, if the Heavens had continued in their first created and unformed and motionless State ; or if God had not been graciously pleased to command the material Heavens, one in Substance, and in its first State and Body of motionless Darkness, to become three distinct and different inanimate Agents, differing from each other in their three different States and Forms of Fire, Light, and Spirit or Darkness in Motion, and in all their Motions and Operations or Actions, but all one and the same in respect of their Essence or Substance, by which they were enabled to continue themselves in perpetual Motion, and necessarily and regularly, and uniformly and mechanically to move all other Systems in the natural World, by operating or acting mechanically, or by actual Impulse and Contact in and upon them, and upon all their component or constituent Atoms or Particles, and so long as it pleases God to will that they should move so.

And as a more powerful Motive and Reason could not well be given to Mankind for moving them to love God with all their Hearts, and to mortify and purify themselves from all their bodily Lusts, than that which they have by the sincere and true Belief of the
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first great Instance of God's great and fatherly Love manifested to all Mankind, in his Condescension to become *Elohim* for their sake, and for their Salvation and true Happiness both temporal and everlasting, which they have so great Reason to believe by the Revelations which he hath been graciously pleased to make of himself in his holy Word, whose Truth is rendered so clearly conceivable by the heavenly Representation that he hath been graciously pleased to make of himself. So we will now clearly perceive, that Mankind have not a more powerful Motive or Reason given them, for moving them to love God with all their Hearts; and to mortify and purify themselves from all bodily Lusts, which contain the whole of their Duty in this World, than they have by the sincere and true Belief of the truly scriptural Doctrine, that *Jesus Christ*, was in his Father, and that his Father (*i. e.*) the whole three Persons in the divine Trinity, was, or were in him, and that in him dwelleth all the Fulness of the Godhead; and that his Godhead and the Godhead of his Father, were one and the same, by the holy Spirit of Faith, Truth, and Righteousness, which was communicated to him without Bound or Measure; by which his Knowledge, Will, Words, and Actions became one and the same, with his Father's, and his Father's with his. So that (as I have before observed) whatever
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he said or did might with equal Justice and Propriety be ascribed to God his Father, and whatever God his Father said or did, might with equal Justice and Propriety, be ascribed to him. Their Godhead being one and the same, by Means of the eternal Spirit of Faith, Truth, and Righteousness, by which all the the Fulness of the Godhead was communicated to him, and dwelt in him. Now by our Belief of his Godhead being one and the same with his Father's, and by considering how, and by what Means, He, together with his Father, came to be the one and only true God, and *Immanuel*, or God to us and all Mankind; we will have not only the most powerful Motives and Reasons, but the greatest Encouragement given to us for loving God with all our Hearts, and for mortifying and purifying ourselves from all our bodily Lusts that could possibly be given to Mankind, which comprehend our whole Duty to be done by us in this World, in order to our Salvation, and perfect and everlasting Happiness in the next.

We may by the divinely revealed and scriptural Light clearly conceive, that the Man *Jesus Christ* obtained that holy Spirit of Faith, and of all Truth and Righteousness without Measure, by which he became pure as his Heavenly Father was pure and righteous, as he was righteous and perfect, as he was perfect; and by which he became the Image

mage of the invisible God ; equal with God, and to be the one and only true God, together with his Father, but not exclusive of him ; by sincerely and truly believing, that Faith moving to perfect Purity, and perfect Obedience, which God had revealed for the Benefit of all Mankind. According to that Saying of *Matth. xxv. ver. 29. For unto every one that bath, shall be given, and he shall have Abundance.* By which we may perceive the great Goodness of God our Heavenly Father most clearly manifested, not only by the Revelation of his purifying Word and Law, most powerfully moving all Mankind to Purity and perfect Obedience, in order to their perfect and everlasting Happiness : But also by his having made known to us, how, and by what Means it was that the Man *Christ Jesus* obtained that holy Spirit without Measure, by which he became perfect God, as well as perfect Man, and one God together with his Father, that we by following his Example, and using the same Means that he did, might become to be like God, and the Image of God as he was ; and deserve to be called God's as they were truly called to whom the Word of God came. *John x. ver. 35. (i. e.)* They who sincerely and truly believed and obeyed the Word when it came to them, and so far were of the same Mind, and their Wills, Words, and Actions so far the same with God's, and God's
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so far the same with their's. By duly considering these, we may clearly perceive, that Mankind cannot have any more powerful Motives for loving God with all their Hearts, and consequently for mortifying and purifying themselves from all their bodily Lusts, than those which result from the sincere and true Belief of the Man *Jesus Christ*, being together with his Father, and in most intimate spiritual Unity with him, the one and only true and supreme God, and that he became so, by that holy Spirit of Faith, which he obtained without Measure ; because by this Belief we will clearly perceive, that if we will embrace a certain Measure of that holy Spirit of Faith, which *Christ* obtained without Measure ; by which we will be most powerfully moved to mortify and preserve our Spirits pure from all bodily Lusts, and to love God with all our Hearts, &c. that we may also according to the Measure of the holy Spirit of Faith which we embrace, and sincerely believe and obey, will become so far like God, and so far really and truly God's, all our Thoughts, Wills, Words, and Actions, being so far one and the same with God's ; and his Thoughts, Wills, Words, and Actions, being so far one and the same with ours. And that we must necessarily be by this Spirit of Faith, like him truly and spiritually happy both temporally and everlastingly.

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Having thus shewn from the Holy Scriptures, the divinely revealed Word of God, and not from false and groundless, and merely imaginary Anti-scriptural and incomprehensible *metaphysical Principles*, but most clearly and conceivably, that the Man *Christ Jesus* is in most intimate spiritual Unity, together with, but not exclusive of his Father, one God together with him, and that he came most clearly and conceivably so, by that immeasurable holy Spirit of Faith, which dwelt with all the Fulness of the Godhead in him. And having likewise shewn how that Mankind by laying hold of a Measure of that holy Spirit of Faith, by which they are most powerfully moved to mortify and purify themselves from all bodily Lusts, become like God, and so far God's in intimate Union with God their heavenly Father.

We may now, by what hath been said, clearly perceive the indispensable Necessity of rejecting with Abhorrence and Detestation, the Anti-scriptural and most evidently false and spiritually destructive, and therefore damnable Doctrines of the *Arians* and *Socinians*, and of the late Refiners upon them, concerning these two important Articles of the divine Trinity in essential Unity ; and of the Godhead of the Man *Jesus Christ*, the only begotten Son of God ; by which they have endeavoured to divert and turn Mankind away from the Belief of those two divinely revealed
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and demonstrative, and most clearly conceivable scriptural Truths, which contain most powerful Motives and Reasons for loving God with all their Hearts; and for mortifying and purifying themselves from all their bodily Lusts, which are Things indispensably necessary to be done by all Ranks and Orders of Men, from the highest to the lowest, whilst they continue here on Earth, in order to their Sanctification in this World; and Salvation and everlasting Happiness in the next.

Having thus briefly shewn my Readers what they may expect set forth more at large in the following Account of the divine Trinity in essential Unity, and of the Godhead of the Man *Christ Jesus*, the only begotten Son of God, which hath lain by me several Years, as being a small Part of a large Apology which I have been long employed upon, and but lately finished, in Defence of the one and only true, and divinely revealed, sanctifying and saving, spiritual and scriptural, and Christian Religion, which I intend to publish as soon as it shall please God to enable me so to do; I think it necessary here to give my Readers the Reason of my Publication of this Part of the Apology by itself, and before the Time designed for its Publication, and out of the Place wherein it stood in the Apology; and it is as follows: There fell by Accident, very lately, into my Hands, a Treatise, intitled an *Essay on Spirit*, wherein the Doc-
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trine of the Trinity is considered. The Author has not thought it proper to set his Name to it, but he hath told the World, that he is a Clergyman of the established Church, and that he has been for some Years possessed of an ecclesiastical Preferment; and it may reasonably be presumed, that he is a Clergyman of the established Church of *Ireland*, from what he says at the latter End of his Essay, where he says, that *he expects some of the right reverend Members of the Protestant Church of Ireland either to account* (for their acknowledging the Infallibility of the Pope in the Case of the Consubstantiality of the three Persons in the divine Trinity) *or to exonerate their Consciences, by joining in an humble Remonstrance against it.* And there he likewise promises, that if any of them shall deign to honour that Treatise of his with an Answer, that it shall be speedily followed either by a Recantation or a Reply, if it shall please God to spare his Life.

Upon Perusal of this Essay, I perceived the Design of the Author was to revive the Doctrines of the late Refiners upon *Arianism*, which had not been well considered nor refuted any more than the Doctrines of the *Arians* had been. The learned Defenders of the catholic Faith having over-looked those fundamental scriptural Principles, by which, and by which only, all false and irreligious Doctrines can be detected and shewn to be so;
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and having chosen rather to argue either from particular Texts of Scripture, whose true Sense and Meaning is liable to be controverted by Persons who have not known, or at least, not considered the only true and infallible Rule, by which all particular Texts of holy Scripture can be truly, and therefore ought always to be interpreted, to put an End to all Controversy about their true Sense and Meaning; or from the Writings of the Fathers of the Church, whose Authority is of no Validity in Cases of Truth and Falshood, or Good and Evil. Their Testimony, where it is concurrent and unexceptionable, is sufficient to shew the Antiquity or Novelty of a Doctrine or Practice, but the consentient Authority of all the Fathers is no Proof of the Truth of any Doctrine; although modern Controvertists have used their Authority as a Proof and Evidence of the Truth of Doctrines which have been contested; or from metaphysical Principles, which are often imaginary and false, and lead into inextricable Error, and unintelligible Jargon. And that he, with *Dr. Samuel Clarke*, and his Adherents, denied the Co-Eternity, Co-Essentiality and Co-Equality of the three Persons in the divine Trinity, which I, in the following Treatise, had demonstratively proved to be true, from the Revelations, and the heavenly Representation which God had been graciously pleased to make of himself, in his divinely
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revealed and holy Word, verified in and by all his Works and Dispensations to, and Dealings with all Mankind, and his instructive and memorial instituted ritual Ordinances; and to be most clearly conceivable Truths, and to be Truths necessary to be believed by all Mankind, as they contain most powerful Motives and Reasons for loving God with all our Hearts, and consequently, for persevering in Obedience to his most perfect and perfectly purifying Law; indispensably obliging all Mankind to mortify and purify themselves from all bodily Lusts, by which they are moved to all the Wickedness they commit in this World, and by which, and by which only, the impenitently Wicked are everlastingly tormented in the next.

And having likewise with these late Refiners upon *Arianism*, declared the divine Trinity to consist of three Persons, of whom one is the supreme, and self-existing and eternal God, called the Father, and the other two distinguished by the Names of the Son and Holy Spirit, are derivative and inferior and dependent Gods in the Trinity, who derive all their Powers and Perfections from the supreme and eternal God; and so make three Gods independent of each other, in the Exercise of their Powers, and in Consequence of this absurd Belief. They have likewise set up two or three different Kinds of divine Worship, a superior Kind to be paid only

to the supreme God, and an inferior Kind which they have appropriated to their inferior Gods, which they have set up. And having together with them declared, *Jesus Christ* the only begotten Son of God, to be the Person called the Son, and the second Person in their divine Trinity, and that his Godhead is not one and the same with his Father's, but a different and inferior Godhead. And as I have in the following true and truly scriptural Accounts of the divine Trinity, demonstratively shewn, the real Existence of three most clearly conceivable Persons in the divine Trinity, and that they are all three co-eternal and co-essential, and in all Respects co-equal in the one *Jehovah*, or divine Essence: So I have there no less clearly shewn, that *Jesus Christ*, the only begotten Son of God, is not one of the Persons in the divine Trinity; but a Person in whom the whole three divine Persons, Father, Son, and Holy Ghost, dwell in all the Fulness of the Godhead, by Means of the immeasurable holy Spirit of Faith, which was communicated to him by his Father, and which he embraced, and had dwelling in him; by which his Godhead became one and the same with his Fathers; and by which he, together with his Father, in most intimate and spiritual Unity, but not exclusive of him, became the one and only true God and *Immanuel*. And that this Belief of his
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being together in most intimate spiritual Unity with the Father, the one and only true God; and of the Means by which he became so, is necessary to be believed by all Mankind, in order to their Sanctification, and Salvation, and eternal Life, as it contains most powerful Motives and Encouragements to love God with all our Hearts, &c. and to mortify and purify ourselves from all our bodily Lusts, which are the two Things that are indispensably necessary to be done by all Mankind, in order to their Sanctification, Salvation, and eternal Life.

And as by what I have shewn, from the holy Scriptures, in the following Account of the demonstratively and most clearly and conceivably true, and scriptural Doctrine, of the divine Trinity, in essential as well as spiritual Unity in the one *Jehovah*; and of the conceivably true Divinity of *Jesus Christ*, in most perfect and intimate spiritual Unity with his Father, the whole three Persons in the divine Trinity: I have effectually and unanswerably refuted the false and anti-scriptural, and wicked-making Doctrines of the *Arians* and *Socinians*; and of the late modern Refiners upon *Arianism*, which our Author in his *Essay on Spirit*, hath vainly laboured to revive and establish. I therefore chose at this Time, to publish by itself the following scriptural Account of the holy Trinity, and of the true and supreme Godhead of

Jesus Christ, which is one and the same with his Father's, who dwelt in him, and was most intimately and spiritually united to him, for convincing the Author of that Essay, of the destructive Error he has fallen into, and for converting him from it: And for preserving others from being deceived and led to that Error, by the other false Doctrines set forth in it, in order to lead them by one false Step after another into it: And for rescuing and delivering such inconsiderate and scripturally ignorant Persons out of it, as may have been led into the Belief of it, by his false and anti-scriptural Doctrines both physical and metaphysical, by which he hath paved the Way to it. These were my Motives for publishing this scriptural Account of the holy, and ever blessed Trinity, &c. at this Time. And before the Publication of my Apology, of which this is a Part, and hope my Reader will look on them to be reasonable, and the Publication of it, not to be out of due Season.

And although I think, that there is nothing necessary to be said, than what I have said, in the following scriptural Account of the divine Trinity, and for refuting and exploding the false and anti-scriptural, and wicked-making Doctrines of the *Arians* and *Socinians*, and of the late Refiners upon *Arianism*, which our Author seems to have embraced, and hath zealously, but vainly laboured

boured to revive and establish. Yet since he seems to have been misled into this destructive Error, by some false and anti-scriptural, and imaginary, metaphysical and physical Opinions, which he seems previously to have embraced, and to have mistaken for Truths. I shall therefore take the Liberty to animadvert, and make some few Observations on such of his preliminary Sections, and on so many of them, as may be sufficient to convince him, of the Falseness of these metaphysical and physical Notions, by which he seems to have been misled into his destructive theological Errors.

But before I proceed, I judge it necessary previously to lay down three Propositions, whose Truth I have demonstratively proved in the foregoing Parts of my Apology, and which will appear so evidently true to any Person, who will duly weigh and consider them, that I think neither the Author of the Essay under my present Consideration, nor any other truly rational Person will either contest or deny them; and they are as follow, *viz.*

First, That God hath in his most perfect Wisdom and Goodness, so wisely ordered the Course of this natural or material World, by the Creation and Formation of an inanimate and necessary Agent, the material and visible Heavens, or the Air in the three Forms of Fire, Light, and Spirit, or Dark-

ness in Motion ; which by its being thus formed, is able not only to keep itself in perpetual, regular, and uniform Motion ; but also to operate or act, in and upon all other Systems of Matter, whether inanimate, vegetable, or animated ; and upon all their constituent Parts, Particles, or Atoms, so as necessarily and mechanically, by actual Contact and Impulse to move them, so as that they should all necessarily answer the Ends for which they were designed and created, in all States and Circumstances, in which at any Time they might happen to be ; and so as that there never was at any Time need of any other Power or Powers, to interfere and direct, or move them so to move and act, as to answer the End for which they were designed and created.

Second, That our most gracious God, by the Revelation of his most perfect and only perfectly purifying spiritual Law, which indispensably obliges all Mankind to mortify, and purify their Spirits from all bodily Lusts, which deceive them into all the Wickedness they commit in this World, and are the real and only Devils, by which the impenitently wicked are everlastingly tormented in the next ; And by the Revelation which he at the same Time made of the three fundamental Articles of spiritual Faith, by which Mankind came to the Knowledge of the Being of a God ; and of their having immaterial and

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immortal Spirits, which are free Agents; and of a future State after this Life, which will, by the Reason of Things, be either a State of perfect and endless Happiness, or of everlasting Misery in the next World, according as Mankind have provided and prepared themselves for the one or the other, during their Continuance in this; by persevering in perfect Obedience to the purifying spiritual Law, and in the sincere and true Belief of these three fundamental Articles of spiritual Faith, which contain the powerful Motives and indispensable Obligations to Perseverance in Obedience to that Law; hath by these most gracious Revelations left nothing undone that was proper and necessary to be done for disposing, and perfectly enabling, and most powerfully moving the Spirits of Mankind, who are free Agents, to prepare and qualify themselves for the Enjoyment, and consequently for the sure Attainment of Salvation and of perfect and everlasting Happiness, which was the great, wise, and good End, for which they were all designed and created. And that they might be ever mindful of this sanctifying and saving Faith and Love; he was likewise most graciously pleased to constitute and appoint, in and over his Church, ministering Angels, (*i. e.*) faithful Priests, for putting and keeping Mankind constantly, and perpetually in Mind of the indispensable Necessity, of persevering in the sincere and true

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Belief of, and in perfect Obedience to that Faith and Law, all the Days of their Lives, in all Ages and Places of the World. So that there never was any Necessity for any other Agents to interfere, in order to move the Spirits of Mankind, to prepare and qualify themselves for the Enjoyment and Attainment of the End for which they were created.

Third, That as God is a most perfectly good and all-powerful Being, he would leave nothing that was necessary or possible to be done, for enabling all his Creatures, whether inanimate, vegetable, or animal, or rational, so to move either necessarily or voluntarily, and by free Choice so, as to answer the wise and good Ends, for which they were by him designed and created; so as he is a most perfectly wise, being he doth nothing in vain, and therefore when he hath done every Thing proper and necessary for moving all his Creatures, whether necessary or free Agents, so as that they should answer the End from which they were all designed, he leaves them to act according to the Direction of those natural or spiritual Powers, which he hath given to direct and govern them, and which are self-sufficient for directing them, so as that they may all answer the Ends for which they were created, lest spiritual and free Agents, falsely and groundlessly imagining, that there are other Powers, by which they may be assisted in their Attainment of
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everlasting Happiness, than those of the divinely revealed Faith and Law, might be led to depend and rely upon the Aid and Assistance of such imaginary Powers, and overlook and neglect the Direction of the Faith and the Law, by which, and by which only, they can be sanctified and saved, and obtain eternal Life, the true and only End for which they were created.

These three Propositions being previously laid down as necessary and useful for the Detection and Refutation both of the physical and metaphysical Errors of our Author, set forth in his Essay, I shall now proceed to animadvert upon such of his Sections as are necessary to be corrected, in order to convince our Author of their Falshood, and of the Inconsistency of the Belief of them, with the Belief of the demonstratively true, and divinely revealed Doctrines of the holy Scriptures. Which if he had considered, he would have been enabled to have seen both his physical and metaphysical Errors, which he hath endeavoured to support by particular Texts of Scripture misinterpreted and misapplied, as will hereafter appear.

The first of his Sections which I chose to consider is his Eighth, wherein he says, *That the original Cause of the Descent of a Stone to the Ground, must be some Spirit or other*, concomitant with it, and acting upon it. Upon which I observe, that the holy
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Scriptures make mention of four different Kinds of Spirit, the one material, and the other three immaterial. The *first*, is the Spirit of the material and visible Heavens, (*i.e.*) of the Air, or Darkneſs in Motion, and is that Spirit which is ſaid, Gen. i. ver. 2. *To have moved upon the Face of the Waters.* and which is called, Eph. ii. ver. 2. *The Spirit that now worketh in the Children of Diſobedience*, by which their bodily Luſts are ſtirred up in them, which are called Princes of the Power of the Air. The *ſecond* is the immaterial, or immortal Spirit of Man, which is called *a Quickening Spirit*, and the laſt *Adam*, 1 Cor. xvi. ver. 45. The *third* is the co-eternal and co-eſſential divine Spirit, which is one of the Perſons in the divine Trinity, mentioned 1 John v. ver. 7, where it is ſaid, *There be Three that bear Witneſs in Heaven, the Father, the Word, and the holy Spirit, and theſe Three are One.* And the *fourth* is the holy Spirit of Faith, which is called *the Spirit of Truth*, John xiv. ver. 17. If by the Spirit by which a Stone projected, or let fall, is moved towards the Earth, our Author means the material Spirit of the Air of Heavens, what he hath ſaid is in ſome Meaſure true; for I have ſhewn in the following Account of the divine Trinity, that all the material Systems in the natural or material World, are neceſſarily and mechanically moved in all their Motions, whether

ther intestine or local, by the Light and Spirit of the material Air operating or acting in and upon them, and upon all their constituent Parts and Particles by mechanical Contact and Impulse, and are the Cause of Gravity in all Bodies ; and that the Descent of a Stone let fall from any Height, if projected by Day, is caused by the material Air in the Form of Light ; and by the same Air to the Form of Spirit, or Darkness in Motion, if projected or let fall by Night ; but if our Author meant that Spirit taken in any other Sense, is the immediate Cause of the Fall of the Stone, what he hath said is false, unless he ascribes its Fall to God, who is the original Cause of all second and all intermediate Causes. And he seems to have less Room for betaking himself to such a Subterfuge, by his saying, it is certain, that the *original* Cause of that Motion must be some Spirit or other.

I shall take no farther Notice of his Ninth Section, than to observe it to be a Composition of groundless Imaginations and Contradictions, to ascribe the Rest of Molehills and Mountains, (which he calls their Resistance of Motion) to the Activity of Spirits residing in them, which forcibly hold them in their Places, when their own Inability to move themselves, sufficiently accounts for their continuing Motionless and at Rest, is false, and a groundless Imagination. And
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his saying that *Resistance, Weight, or Gravity, is occasioned by the Tendency of one Body towards another, impelled thereto by the attractive Force of some Spirit*, is Inconsistency and Contradiction ; for how can a Body be consistently said to be attracted to itself by some imaginary Spirit residing in it, when he says it is impelled. The true Cause of Weight or Gravity I have shewn in the annexed Treatise, to which I refer our Author, to convince him of his Error.

His Tenth Section is a manifest Falshood, wherein he says, *That every Thing capable of moving either itself on any Thing else, must be endowed with an Intellect*. For I have demonstratively shewn, in the annexed Treatise, that all material Systems in the natural or material World are moved in all those uniform and regular Motions observable in them, by the Light and Spirit of the material or visible Heavens, which are Agents void of *Intellect* or Understanding ; and there I have likewise shewn, that all the *attractive and repelling* Powers which have been confidently asserted to be in material Bodies, by scripturally ignorant Men, are merely imaginary and *Non-Entities*.

By what I have before observed, and by the three Propositions, which I laid down before my Animadversions on the Doctrines set forth on this Essay, we may clearly perceive the Falshood of his Eleventh Section, wherein

wherein he asserts, *That this whole World is replete with Spirits, endowed with different Degrees of Intellect, although not all with Freedom of Will.* And that there never was any Need or Occasion for such Spirits for the Direction and Regulation and good Government, either of the natural or moral World.

As to what he says in the Twelfth Section, it is so imperfect as to be unintelligible. If he be understood in one Sense, all that he hath there said is impious and false ; and if in another Sense, what he hath said may be allowed to be Truth, but by the general Way that he hath chose to express himself, his uncautious Reader will be apt to be led into great Errors in respect of their Faith, and into great Wickedness in respect of their Practice ; for he hath not considered, nor distinguished (as he ought to have done) between spiritual and intellectual Pleasure and Happiness ; and bodily and sensual Pleasure and Happiness, which are destructive of that Pleasure and Happiness which is spiritual and intellectual, nor between spiritual and bodily Pain and Misery ; nor between true and spiritual and false and natural or bodily Self-Love. And therefore when he says, that *Evil takes its Origin from the Goodness of God, in which he says it will be finally absorbed when Pain will be no more.* If it be understood of *moral Evil*, or Wickedness, whose Origin is the bodily Lusts of Men, which God hath done all that was necessary and possible to be done,

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to move them to mortify and purify themselves from, because their Pains will be everlasting, it is a most impious and wicked-making Falshood. And when he says that *Self-Love may be looked upon in Nature, as the Principle of all voluntary Action, and the Foundation of all Morality*. If we understand it of false and natural, or bodily Self-love, which directs to Gratification of all bodily Lusts, it is a most manifest wicked-making Falshood, for it is only the Principle of all voluntary wicked Actions, and the Foundation of all *Immorality*. Whereas true and spiritual Self-love which proceeds from, and manifests itself in the sincere and true Belief of the divinely revealed sanctifying and saving spiritual Faith, which indispensably obliges to Perseverance in perfect Obedience to the divinely revealed and perfectly purifying spiritual Law, is the only Principle of all voluntary good Actions, and the only true Foundation of all true beneficial Morality; so that he ought to be read with great Caution.

On what he says in his Thirteenth Section, I shall only observe, that what he calls inward *Reflection*, would have been more properly called Understanding, which is the Knowledge of spiritual Things, which is no other Way to be obtained, than by divine Revelation and Representation, and therefore not by the Spirits reflecting, acts upon it-
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self; as he asserts in his Fourteenth Section. And it is by that spiritual Knowledge of spiritual Things, which is called Understanding, and which is only to be obtained by divine Revelation, and not by a Spirit's reflecting upon its own internal Operations, as our Author has asserted in his Fifteenth Section, that the Difference between the Knowledge of a Man, and of a Brute consists. He makes no other Difference between them, but that of their different Knowledge; whereas I have demonstratively shewn under the Article, or Word Man, that they essentially differ, and that the Spirit or Soul of Man is immaterial, and therefore a free Agent; and that the Spirit, or Soul of a Brute, which is no other than its seminal Body is, (as the Souls or seminal Bodies of all Mankind are) material, and are acted upon, and moved necessarily and mechanically in all their Motions and Operations, or Actions, and therefore are not free, but necessary Agents.

What our Author says in his Sixteenth Section, is neither all strictly true, nor spiritually beneficial to be known or considered; the true Reason of Mankind's being strongly inclined to gratify their bodily Desires, and those only from their Infancy, till they are capable of Information in the Knowledge of the divinely revealed and purifying spiritual Law of God, and of the powerful Motives to obey it, and of Meditation and Reflection
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upon them, and the State of their own natural Weakness, which are the true and spiritually profitable Reflections, that the Spirits of Men daily ought to make: Is the Corruption of their Nature, which they derive from our first Parents. And what he says of *Adam*, although strictly true, for he came into the World *upright*. Yet it is not all the Truth that should have been said on such an Occasion; for if God had not given him a most perfect and perfectly purifying Law, and most powerful Motives to obey it, he would by the Deceitfulness of his bodily Desires have been soon allured from his Innocence and Uprightness, or from his State of Freedom, to a State of Slavery to Sin, by Lust. And whoever will sincerely and truly believe, and obey that Faith and Law which was revealed to *Adam*, for the Benefit of all his Posterity as well as himself, will be in as happy a State as *Adam* would have been in, if he had not fallen from his Faith and Obedience; although he would be at greater Pains and Trouble to preserve himself in that happy State, than *Adam* would have been if he had not fallen. Such an Account of *Adam* and of Mankind, would have been more spiritually beneficial for Mankind to have known, than the Account our Author has thought proper to give of them.

I pass over the Names he hath chosen to give to the different Operations of the Mind,
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in his Seventeenth, Eighteenth, and Nineteenth Sections, although I do not think some of them the most proper. But on his Twentieth Section, where he speaks of the Imperfection of human Nature, with Respect to Knowledge, I think it necessary to observe, that by Means of the bodily Sensations, and the spiritual Light of the divinely revealed Word, which God hath been graciously pleased to give Mankind, they may all have sufficient Knowledge of every Thing necessary to be known, believed, or done by them, for perfectly enabling and powerfully moving them to provide for their natural, or bodily, and spiritual Well-being, both temporal and everlasting. And when he speaks there of the more perfect, and more extensive Knowledge of created spiritual Beings, superior in Knowledge, or any other Perfections to the Spirits of Men, I must refer him to the Article or Words, *Angels* and *Devils*, in my Apology, where I have demonstratively shewn, that the Belief of the Existence of created Spirits, superior to Men, in Knowledge, or other Perfections, is not only an unscriptural, but an antiscryptural Belief, and altogether inconsistent with the Belief of the perfect Wisdom and Goodness of God, and therefore incredible and impossible to be true, that he may be thereby convinced of his Error.

Our Author tells us in his Twenty-second and Twenty-third Sections, *That the intelli-*

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gent Spirit that is within Man, is endowed with Faculties greatly superior to those Powers it exerciseth in the human Understanding: Which if it be not Nonsense, it is unintelligible; for I have shewn under the Article or Word *Man*, that by the Word *Understanding* in the Language of the holy Scriptures, nothing else is meant than the Knowledge of spiritual Things; which the Spirit of Man acquires, by the Means of the spiritual Light of divine Revelation; however, some scripturally, ignorant, and inconsiderate Persons, who have passed upon the World for Philosophers, have made a Faculty of it; and have ascribed those Operations to it, which ought to have been ascribed to the Spirit of Man. And therefore I think our Author hath not spoken very accurately or intelligibly, where he says, that the human Spirit is said to work most powerfully, when the human Understanding is asleep. In the same Place he tells us, that our intelligent human Spirits, are constantly working within us, to form and preserve the regular Disposition of our bodily Organs, and to digest our Food and to change it into Blood, &c. But he will find in the annex'd Treatise, that what he hath here ascribed to the Operation of the intelligent Spirit of Man, is demonstratively shewn to be performed by the material Air, continually operating in and upon the Bodies of Men, and upon all Parts, and Particles of
Matter

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Matter in them; and necessarily and mechanically moving them so, as to answer the wise and good Ends, for which they were all designed and created, and that the intelligent human Spirit hath no Power over any of the vegetable Motions of the human Body, although when enlightened by the divinely revealed Word, and strengthened by Faith, (*i. e.*) the sincere and true Belief of that Word, it hath absolute Power over those animal Motions of the Body, which are called the Appetites, or Desires, and Aversions, and can restrain, alter, and suppress them, when they become irregular; and although we know not how the immaterial Spirit of Man by merely *Willing*, is able to over-rule these Motions of the material Body; yet by knowing it is able to over-rule them, when strengthened by Faith, we know all that is necessary and beneficial for us to know concerning the Matter. So that there can be no good Reason given for Complaint of our Want of Knowledge, or of such frequent Mention of the Narrowness of its Extent, and of the Imperfection of it as our Author makes, since we have a Measure of it that is abundantly sufficient, to enable us for the Work of Sanctification and Salvation, and of true and rational Happiness, both temporal and everlasting; and that if we will make a right Use of it, we will find it very extensive, and most delightful, and most useful Knowledge.

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In his Twenty-fourth Section he ascribes what is commonly called *Instinct*, to the Operation of this intelligent Spirit, which goes through the whole Creation of inanimate, vegetable, and animal Matter. But he will find in the annex'd Treatise, that it hath been shewn, that all the Motions of inanimate Matter, and of all Vegetables and Animals, which are called *Instincts*, are owing to the material Air operating mechanically in and upon them, and is the next or immediate Cause of them; but the instrumental Cause which God the first Cause, hath created and appointed for the Production of them. Whether he will hold the senseless and lifeless material Heavens, or Air, to be a living and intelligent Spirit, I cannot say; for there are some Persons who will assert, and attempt to maintain the most evident Falshoods for Truths.

In his Twenty-fifth, and in his Six following Sections, he gives up his Reason to his Imagination, and what he hath imagined might have been, he says it is more than probable, (*i. e.*) certainly hath been. Although this certainly hath no Ground or Foundation in the holy Scriptures. The divinely revealed Word of God, being that from which and from which only, we can have any Degree of true Knowledge, concerning the Things which he hath adventured to speak of, and with great Assurance, without any
Warrant

Warrant or Authority from the holy Scriptures truly interpreted, and inconsistently with the Doctrines therein delivered.

And on this imaginary and unscriptural, or rather antiscriptural Foundation, he hath told the World, *That created Spirits may only differ according to the different Combinations of the Bodies in which they are inclosed; and that the same intelligent Spirit, which is only capable of exerting the Power of Attraction and Repulsion, when clothed with one Set of material Orgāns, may be capable of exercising voluntary Motion, when united to a different Set of Organs. And that it is more than probable, that the great Expanse is full of Spirits differing from each other, by higher and lower Degrees of Perfection. And that the greatest Degrees of Perfection that any created Spirit can have, must be a Degree limited by God, and derived from him, and dependent on him, and inferior to his own Perfections; because he cannot produce any Being equal in Power to, or independent on himself. That however, he may communicate to his Creatures such Portions of his own Perfections as may be greatly beyond our Comprehension. That he may communicate a Power to any one of them, to know the inmost Recesses and Thoughts of Men's Hearts; and to continue invisible in the Midst of an Assembly of Men met together; and to create such a World as this, and intelligent Agents*

inferior to himself, by his limited Power, dependent upon the supreme God. And that created Spirits, by the organical Dispositions of their Bodies, may be capable of receiving and communicating to each other Ideas both of bodily and intellectual Pain and Pleasure, and to have their Friendships and Animosities, their Wars and Alliances, of which we can form no Ideas or Notions. And that also we know not the Time when any of these immaterial intelligent Spirits were created; that it is probable, as God is an active Spirit, who existed from all Eternity; that he hath been constantly employed in exerting this active Faculty, and may have created some intelligent Beings from such a distant Duration, as we can no otherwise describe than by calling it eternal.

These are Doctrines which our Author has advanced in the seven foregoing Sections, and which, he says, are more than probably, and therefore certainly true; and the Reason he gives for saying so, is, that to imagine them to be otherwise, or that there are no other intelligent Spirits than the Spirits of Men, and no other Worlds but this visible World of our's, which was created about six thousand Years ago, is a Thought unworthy of a Philosopher, and inconsistent with the Infinity of God's Power, and with the Eternity of his Existence.

I readily agree with our Author, that it may be unworthy of an antisciptural Philosopher, who builds his System upon his own groundless Imaginations, and who is regardless of the Mischief he may do to Mankind, by the Publication of whimsical Romances, and will not scruple to sacrifice his Credit and Character, to his Vanity and Folly: Not to believe such groundless and impious, and wicked-making Opinions, which our Author has here thought fit to advance. But it would be very unworthy of a scriptural Philosopher, who built his System on the demonstratively true, and perfectly righteous, and divinely revealed Word and Law of God, to believe any of these groundless and unscriptural, and impious and wicked-making Opinions, advanced by our Author. For it hath been demonstratively proved under the Article or Words, *Angels* and *Devils*, that there is no Foundation in the holy Scriptures for believing, that there were ever any other intelligent Spirits created, than the Spirits of Men: And that the Belief of the Existence of any other created intelligent Spirit, is altogether inconsistent with the demonstratively true scriptural Doctrine of the most perfect Wisdom of God, and of his most perfect and fatherly Goodness and Love to all Mankind. And it hath been likewise most clearly and demonstratively proved (as I have observed in the three Propositions pre-

fixed to these Animadversions) in the Treatise annexed hereunto, and in other Places of my Apology, that there never was any Necessity, nor Reason for creating any other intelligent Agents than the Spirits of Men, for the better Regulation of this World. The material and visible Heavens perpetually moving in the three Forms of Fire, Light, and Darkeness, being self-sufficient for the Regulation and Direction of all the particular Systems in the natural World: And the divinely revealed Word and Law of God, being self-sufficient for the Regulation and Direction of all the particular Systems in the moral or spiritual World, so as that they are thereby perfectly enabled to answer the great, wise, and good Ends, for which they were all designed and created. And I am sure, our Author will never be able to prove the Inconsistency of the Disbelief of the anti-scriptural and groundless, and impious or wicked-making Opinions, which he hath advanced, without shewing first, that God is a necessary Agent, which I believe he will not attempt to shew; for according to the Doctrine of the holy Scriptures, God is an all-sufficient Being, and did not want or stand in need of all, or any of his Creatures, for the Procurement or Enlargement, or Continuation of his own Happiness. And therefore, although his Power be infinite and eternal, as all his other Perfections are, and consequently

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requently his Freedom, he was under no Necessity of becoming *Elohim*, in order to create Worlds, till He in Wisdom and Goodness thought fit and proper so to do, and at the Time when he thought fit to exert his Power. And his Wisdom and Goodness, and Love to Mankind, are clearly manifested, by his informing them, that the World was created in Time, that they might believe him to be a free, and not a necessary Agent.

I refer him to what I have said in my Notes and Observations on the three first Chapters of *Genesis*, for better Information concerning the Word *Beginning*, mentioned by *Moses*, and St. *John* in his Gospel, which he has understood as relating to Time in his Thirty-third Section.

What he says in Section Thirty-four, Thirty-five, and Thirty-six, concerning the *Greeks* in general, and *Hesiod* and *Plato* in particular, who taught that there were Numbers of invisible Spirits, that attended upon this Globe, and presided over Kingdoms and States, having been shewn to be an antisciptural and groundless Opinion, and the Belief of it to be inconsistent with the Belief of the perfect Wisdom and Goodness of God, and that such Spirits could be of no Use in the Government, either of the natural or moral World, I pass over, as unworthy of farther Notice,

Notice, being unanswerably refuted by what I have said.

But as our Author has perverted and misinterpreted several Texts of holy Scripture in Favour of his impious and wicked-making Opinion, I shall follow, and shew him, that he hath wrested, and misunderstood, every Text of Scripture that he hath produced, in order to support the Existence of his imaginary Spirits, and guardian Angels, in whom he seems to put great Confidence; and consequently to look upon the revealed Word, and Law of God, to be insufficient for his Direction in that Way of Sanctification, Salvation, and eternal Life; and to rely upon the Aid and Assistance of invisible Spirits, for his Direction in the Way by which these Blessings are to be obtained.

And as he hath imagined that the Thirty-second Chapter of *Deuteronomy*, eighth and ninth Verses, makes much for his Purpose, I shall shew, that the Words as they stand in our Bible, and they are very justly translated there, afford no Ground or Reason for the Belief of his false Doctrines, of invisible Spirits and guardian Angels presiding over Nations. The Text in our Translation, runs thus; *When the most High, divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People, according to the Number of the Children of Israel. For the Lords Portion is his People.*

ple, *Jacob is the Lot of his Inheritance.* (i. e.,) God from the Time of the Separation of Mankind on the grand Apostacy at *Babel*, appointed that the Land of *Canaan*, which he had pre-determined, and afterwards promised to the Seed of *Abraham*, by *Isaac* and *Jacob*, and who from him were called the Children of *Israel*, and were therefore to possess that Land in After-Ages; that it should be divided into *twelve* Portions limited by certain Bounds, according to the Number of the twelve Children of *Jacob*, otherwise called *Israel*. Among the People who were accordingly distributed into twelve Tribes descended from, and named after the twelve Sons of *Jacob*, or *Israel*. And the Love and peculiar Care of God for the People *Israel*, was manifested in his Appointment of the promised Land which they were to possess, to be divided into Portions limited by certain Boundaries, according to the Number of their Fathers, who were the Children of *Jacob* or *Israel*; that there might be no Contest or Controversy among them, when all the other Nations, and the Colonies that proceeded from those dispersed Kingdoms by subsequent Migrations, were suffered to scramble and contend with one another for Possessions, after their Invasions or Conquests.

The lxx have, (as our Author justly observed) rendered what is said in the Original,
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according to the Number of the Children of Israel. By according to the Number of the Angels of God. The Sons of *Jacob* or *Israel* being the only true Believers in the one and only true God, at that Time upon the Earth. And the only Teachers and Propagators of the one and only true sanctifying and saving Religion that ever was, or ever will or can be in the World. They for that Reason might very properly be called Angels of God, or Messengers sent by him, to keep the one and only true Religion alive in the World. For I have shewn under the Article or Word *Angels*, that the Priests or public Ministers, which God sent and placed in his Church from the Time of the Fall and Restoration of our first Parents, publickly to instruct Mankind in the Knowledge of the one and only true Religion, and for putting and keeping them continually in Mind of the indispensable Necessity of believing and obeying it, in order to their true and rational Happiness, both temporal and everlasting, are called Angels of God, in the Language of the holy Scriptures. So that we have no Ground or Reason given us in this Text of Scripture, (whether we follow the Original or Translation of the lxx) for believing with our Author, that God created invisible, intelligent Spirits, to preside as guardian Angels over the different Kingdoms of the World, or that any such Beings exist; Beings that would be
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of no Use or Benefit to the World, if they did exist. The material and visible Heavens under God, being self-sufficient for the Regulation and Direction of all the material Systems in this natural or material World: And his divinely revealed Word and Law, being self-sufficient, for the Regulation and Direction of all the Systems in the spiritual or moral World, so as to be all thereby perfectly enabled to answer the Ends for which they were all designed and created, as I have demonstratively shewn. And surely there could not be a more irrational Interpretation of this Text, than our Author has given us, which is contradicted by most evident Matter of Fact; for our Author himself observes, the Nations of the World far exceed in Number, the Number of the Sons of *Jacob* or *Israel*, and are far short of the Number of *Jews* that have since descended from the twelve Sons of *Jacob* or *Israel*, and are therefore called the Children of *Israel*, and his choosing to adhere to the Translation of the lxx, doth not give a better Support to his Opinion, than doth the Original. And as to the saying of the Son of *Sirack*, *Eccles.* xvii. 17. where it is said, *For in the Division of the Nations of the whole Earth, God set a Ruler over every People, but Israel the Lord's Portion*; it is as little to his Purpose. For why he should understand these Rulers which God set over every People of invisible guardian

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guardian Angels, or of any other Beings than the visible human Rulers that were to govern them as civil Societies, I am sure he can give no other Reason than his own ill-grounded Imagination ; for I have shewn, that such guardian Angels, could be of no Use or Benefit, either to the natural or moral World, if they really existed. And God created nothing either in vain, or for any unwise and wicked End.

He tells us, Section Thirty, of a Text mentioned, *Hebrews ii. ver. 5.* where it is said, for unto the Angels he hath not put in Subjection the *World to come of which we speak.* From whence he says, *it seems to appear, that it was St. Paul's Opinion, that this present World was put in Subjection to Angels ;* and that this Text has had no small Weight with him in this Affair. For his full Satisfaction about this Text, I refer him to what I have said under the Article or Word Angels ; where I have shewn, that by the Angels here, are meant the High Priests and Priests, and Ministers of the *Jewish Church*, who had fallen from the Faith and their Obedience to the spiritual or moral Law. And therefore did not teach Men the Means of escaping everlasting Misery, nor of obtaining endless Happiness in the next World. And that the Word Angels is taken in this Sense, in the 7th and 9th Verses of this Chapter, and wherever that Word is mentioned

tioned in the first Chapter of this Epistle, except in the 7th ver. where I have shewn it to be understood of the material and visible Heaven in the Form of Rays of Light which become Spirits at the Extremity of the Heavens.

He likewise tells us, Section the Thirty-ninth, that St. *Jude* is of this Opinion, ver. 6. where he says *The Angels that kept not their first Estate, but left their own Habitation be hath reserved in everlasting Chains under Darkness, unto the Judgment of the last Day.* And that St. *Peter* also is of this Opinion, 2 *Pet.* ii. ver. 4. where he says, *If God spared not the Angels that sinned, but cast them down to Hell, and delivered into Chains of Darkness, to be reserved to Judgment.* But he will find under the same Article to which I have referred him, that I have largely and demonstratively proved, that by the Angels mentioned both by St. *Peter* and St. *Jude*, and by those mentioned, *Rev.* xii. who are said to have made War in Heaven, are meant *Cain*, and the black and blood-marked Males that descended from him, who opened the Womb, and who by their Birth-right were the first Priests and Ministers in the Church of God. And that by the *Arche* or first Estate from which they fell, is meant their first Principles, their Faith in, and Love of God, and their Obedience to his Law, together with their Right of spiritual Government

vernment in the Church of God, which is his Household, which they fell from and lost by their Fall from Faith and Obedience. And that by the Prince of *Persia*, and the Prince of *Grecia*, mentioned *Dan. x. 20, 21.* are meant the humane Emperors, Governors of those Kingdoms; and by *Michael*, the Son of God, *Jesus Christ*. And that his Criticisms upon the Words of St. *Jude* are to little Purpose for the Support of his antiscriptural and wicked-making Opinion: For although *Jesus Christ* be the Guardian-Angel that hath presided over and governed all the Faithful in all the Kingdoms of the World from the Beginning, it was by his revealed Word, and by Faith in that Word, and not by his invisible Presence any Way operating in or upon them, that he ruled, governed and directed them.

As to the Opinions of either the antient or modern *Jews* or *Gentiles*, or of any other Persons, where a Contest is about a Point of Truth or Falshood, they are all impertinent, and the amassing of such together very useless, unless to make an Ostentation of Learning, for they are no Evidence of either the Truth or Falshood of any Doctrine, (as I have observed, speaking of the numerous Testimonies of the Fathers, controverted and uncontroverted, which have been produced in a doctrinal Controversy, by which it hath been perplexed and rendered unintelligible.) They
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may, where they are unquestionable, prove the Antiquity of a Doctrine, but the Antiquity or Novelty of any Doctrine, is no Proof of its being either true or false. Therefore I shall take very little Notice of his *thirty* next following *Sections*, (*viz.*) from the xl. to the lxxii. exclusive, unless it be to animadvert upon such Texts of Scripture as are set forth in them, which I apprehend our Author hath misunderstood or misapplied.

He tells us from *Eusebius*, that the ancient *Jews* were of his Opinion, and amongst the rest *Philo*, *viz.* that there are a vast Number of unbodied intelligent Beings in the vast Expanse of Heaven, who act in superior and subordinate Stations, but all under the supreme God, who is without Beginning, in the Government of the World; and that the *Logos* is called by *Philo* the *second God*, who represents him by the Minister of a great King, &c. but these Opinions I have demonstratively shewn to be false, and the Belief of them to be destructive of Sanctification, Salvation, and eternal Life. And if that was the Opinion of *Clemens Alexandrinus*, (as he says it was) it is no more a Proof of the Truth of that Opinion, than *Philo* and *Plato's* being of that Opinion is; and therefore must be look'd upon as an Error of that ancient and learned Man. But what he hath said may be so understood, as to be very consistent with scriptural and demonstrative

monstrative Truth. For although he speaks of Angels, both visible and invisible, by whom Mankind are instructed in the Knowledge of Truth and Virtue. This doth not prove that he believed the Existence of unbodied intelligent Spirits, which assist Mankind in the Procurement of their Happiness. For I have shewn in the Articles to which I have before referred our Author, that the holy Ministers which God hath sent and placed in his Church, are called Angels. And I have likewise there shewn, that God's revealed Word, and the holy Spirit of Faith, which is obtained by the sincere and true Belief of the Word, are also called Angels, which answer to the invisible Angels of *Clemens*; for it is by these two kinds of Angels, and by these only, that Men can be assisted in the Work of Sanctification and Salvation, and eternal Life.

And I have likewise there shewn, that by the Angel *Gabriel*, which imports the strong and mighty God, who came and instructed *Daniel* concerning his Vision, about the Kingdom and Kings of *Persia* and *Grecia*, &c. *Dan.* viii. ver. 16. and about the Coming and Death of *Christ*, and the Destruction of *Jerusalem*, xix. 21. And who is there called the *Man Gabriel*, was meant *Jesus Christ*, God and Man by his most intimate and inseparable spiritual Union with his Father: And who is also called *Michael*, which imports

imports God, to whom none is like, on account of the intimate Unity of the Godhead with him in all its Fulness. As I have likewise shewn in the Article before mentioned. And who is here represented both as God and Man, as *Man*, *Dan. x. ver. 5.* who appeared to *Daniel* after a wonderful Manner, and told that he was sent to him. And that the Prince of *Persia* withstood him for a certain Time; but *Michael*, the first of Princes (*i. e.*) God, who is over, in, and above all, came to his Assistance. And that he would return to fight with the Prince of *Persia*, but no one holdeth with him in these Things but *Michael*, his (*i. e.*) *Daniel's* Prince, (*i. e.*) God, who had most intimately united himself to him the Man *Christ Jesus*; and that the Person call'd *Michael* is *Jesus Christ*, God and Man, appears from *Dan xii. ver. 1.* where he says, that *at that Time shall stand up Michael the great Prince, who standeth for the Children of thy People*, meaning at the End of the World, when *Christ* will come to judge the World. For he says, *at that Time thy People shall be delivered, every one that shall be found written in the Book, and many of them that sleep in the Dust of the Earth shall awake, some to everlasting Life, and some to Shame and everlasting Contempt, &c.*

If we will remember and consider the strict and inseparable spiritual Union that is

between *Jehovah*, or the three *Elohim*, and *Jesus Christ* the Arch-Angel of God, and that it is such (as I have shewed in the annexed Treatise) that their Godhead is but one, and one and the same. So that whatever is affirmed to be said by one, may with equal Propriety be ascribed to the other. We will clearly perceive the Reason why *Christ* the Angel of the *Jehovah*, is called *Jehovah* and *Elohim*, and God as well as *Jehovah* or the *Elohim*, who dwelleth in him. As *Gen.* xvi. ver. 7, 13. the Angel of *Jehovah* that spoke to *Hagar*, is called *Jehovah*. And *Gen.* xviii. ver. 1. where it is said, that *Jehovah* appeared unto *Abraham* in the Plains of *Mamre* under the Appearance of three Men, and are called *Jehovah*, ver. 13, &c. And why the Angel of God, that spoke to *Jacob*, *Gen.* xxx. ver. 11. is called the God of *Bethiel*, ver. 13. And why the Angel of the Lord appeared unto *Moses* in a Flame of Fire out of the Bush, *Exod.* iii. ver. 2. is called *Jehovah* in the 4th, and the God of *Abraham* in the 6th Verse. And why the Angel of God that went before the Camp of *Israel*, *Exod.* xiv. ver. 19. is called *Jehovah*, xiii. ver. 21. as to the Angels by which the Law was given or dispersed, as mentioned *Acts* vii. ver. 53. and *Gal.* iii. ver. 19. and *Heb.* ii. ver. 2. I have shewn them under the Article before referred to, to be God's Ministers *Moses* and *Aaron*, and that
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the *Jehovah*, who was seen by *Moses* and *Aaron*, *Nadab* and *Abihu*, was his Angel *Jesus Christ*, who is called the Angel of his Presence. *Isa.* lxiii. ver. 9. The Angel by whom *Jehovah* visibly appears; and therefore *Christ* the Word told his Disciples, *John* xiv. ver. 9. saying, *He that hath seen me, hath seen the Father.* It is by the Light of his Word that he is clearly seen, his Works being his Back Parts, by which he is seen only by Reflection, and therefore as by a Glass, darkly without the Light of his Word, by which *Moses* clearly perceived him by the verbal Proclamation he made of his Glory or Goodness manifested in his Works. And this was the Angel that went before *Moses* and the *Israelites*, so that the holy Scriptures afford no Ground or Authority for saying there are two *Jehovahs*, any more than they do for saying there are two Gods, which he says from *Hosea* i. ver. 7. *But I will have Mercy on the House of Judah, and will save them by Jehovah their God, and not by the Bow nor the Sword, &c. (i. e.) I will save them by myself, who am the Jehovah, who became Elobim to create and save them, and whom they have chosen to be their God, and whom all other Nations have not known by that Name, as appears by Pharaoh's Answer to Moses and Aaron, when they told him that Jehovah the God of Israel had commanded him to let his People go, he answered*

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ed, *Exod. v. ver. 2. Who is Jehovah that I should obey his Voice, and let Israel go? I know not Jehovah, neither will I let Israel go.* Nor do the Words in the Prophet *Zechariah* make more for his Purpose. *Zeck. x. ver. 12. I will strengthen them in Jehovah, and they will walk up and down in his Name saith Jehovah.* Here God said, he would strengthen them in the Belief of his being *Jehovah*, the divine Essence, the Head, Origin and Fountain of all Being, which was a Name not acknowledged by any other People; and by his so strengthening them in the Belief of his Name *Jehovah*, he says they would walk according to his divinely revealed Word, which I have elsewhere shewn at large to be signified by his Name, as Faith or the Belief of that Word is often signified by his Kingdom. God doth not in either of these Texts speak to his People, but of the great and good Things he would at a proper Time do for them; and therefore he might very properly speak of himself as of a third Person. So that a *second Jehovah* is as anti-scriptural, as it is absurd, ridiculous and impious. The divine *Elohim* in the one *Jehovah*, or divine Essence in most intimate spiritual Union with the Man *Christ Jesus*, are together but one *Jehovah* and one God. The same Observation will serve to shew the Folly of his Distinction between the *Jehovah of Hosts*, and the *Jehovah of Zion*, which
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he infers from *Zech. xi. ver. 10, 11.* *Jehovah* the Sender being inseparably united to, and together with his Arch-Angel *Christ* sent, and therefore together but one and the same *Jehovah*. So that what he saith in his 66th, 67th, 68th, and 69th Sections, although true, is altogether impertinent.

As to what he says in his Seventieth Section concerning the Angel mentioned, *Revelations xxii. ver. 9.* who refused Worship, declared himself to be a Fellow-Servant of St. *John's*, and to have been one of the holy and true believing Prophets, and who declared that God only is to be worshiped ; and who he says, being the Angel of God and of *Jesus Christ*, assumed to himself on that Account the Attributes which could be ascribed to no other but themselves. Had he considered that that Angel at ver. 6. says, *That the Lord God of the holy Prophets sent his Angel to shew unto his Servants the Things that must shortly be done* (saying) *behold I come quickly, &c.* The supplying of that *Ellipsis* being evidently necessary, in order to shew the Connexion of the two Verses, by which the Reason of God's sending his Angel to his Servants, the Prophet's most clearly appears, and by which the Necessity of running to a senseless and unintelligible *Apostrophe*, from one Person to another, is avoided, and carrying on the Supply of that Defect. And (saying) *Behold I come quickly, and my*

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Reward with me, &c. At the 12th ver. And (saying) *I am Alpha and Omega, &c.* ver. 13th, and (saying) *I Jesus have sent mine Angel to testify unto you these Things in the Churches, I am* (both) *the Root and Offspring of David the bright and Morning Star.* I say, had he considered these Things, he would have clearly perceived, that no Angel of God, (*Jesus Christ* excepted, in whom all the Fulness of the Godhead dwelt, and who was one in and with his Father, and his Father one in and together with him) ever assumed to himself the Attributes of the eternal and most high God. And therefore what he saith Section the Seventy-third, (*viz.*) that the *Jews* had great Foundation in the Scriptures of the *Old Testament*, for their Opinion of a second, or secondary God, is a manifest Fallhood; for the Doctrine of the holy Scriptures, both of the *Old* and *New Testament* is, that there is but one *Jehovah*, and one God, who is said *Deut. x. ver. 17.* to be *God of Gods, and Lord of Lords, a great God mighty to be feared, who regardeth not Persons, nor taketh Reward.* And the *Jews* were so far from being encouraged by the Scriptures of the *Old Testament*, to believe in a second or secondary God, that they were expressly commanded to believe that there is but one *Jehovah*, and therefore but one God. *Deut. vi. ver. 4. Hear, O Israel, the Lord our God is one Lord.* And the Doctrine of all the holy Prophets is conformable

formable to this demonstratively true Doctrine, so solemnly declared and set forth by *Moses*. However, our Author hath inconsiderately attempted to wrest some Passages of those Scriptures in favour of a demonstratively false and impious, and wicked making groundless Opinion.

Our Author having thus far laboured in vain, to establish the Belief of a vast number of unbodied intelligent spiritual Agents, and many of them superior in Perfections to the Spirits of Men; as under Agents to the supreme eternal and invisible God, in the Government of this World, and of the Universe, in order to bring Mankind to the Belief of what he calls a *Second* or secondary and inferior God, now proceeds to shew what Grounds the holy Scriptures affords for the Belief of a *Third*, who is inferior to his imaginary second God; and who, he says, are to be worshipped with inferior Kinds of Worship, and different from the Worship that is to be paid to the eternal and supreme God. And this third God, who is distinct and different both from the supreme God, and his second God, and inferior to both, he calls the *Holy Spirit*.

But as I have shewn in the Treatise hereunto annexed, that the holy Scriptures mention *two holy Spirits*, (*viz.*) *one* that is co-eternal, co-essential, and in every Respect, co-equal with the Persons distinguished by the Names of the *Father, Son, or Word*,
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in the divine Trinity. And the *other*, the holy Spirit of sanctifying and saving *Faith*, which cometh by the divinely revealed Word of God, and by the sincere and true Belief of the Word; and which is the holy Spirit, by which all the holy Prophets of God, and the Evangelists, and the Apostles of *Christ* were inspired, and by which all the truly faithful and obedient Persons from the beginning the World, have been truly and spiritually sanctified and saved, being powerfully moved thereby to mortify and purify their Spirits from all bodily Lusts (which move Mankind to commit all the Evil and Wickedness they commit in the World; and which are the real and only Devils, which everlastingly torment the impenitently wicked in the next) and to love God with all their Hearts, &c. which are the two Things which are self-sufficient, but indispensably necessary; and therefore all the Things that are necessary to be done by Mankind, in order to their Sanctification and Salvation, and true and rational Happiness both temporal and everlasting, as I have often before observed. And Mankind carrying this scriptural Distinction of two holy Spirits along with them in their Minds, will be thereby enabled clearly to perceive the Impenitence, Folly, and Falshood, of all those seemingly scriptural, but really anti-scriptural Arguments, which have been advanced by our Author, in order to bring
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Mankind into the Belief of the Existence of the third inferior God, and of the inferior Worship, which, he says, is to be paid to it. I shall therefore take no farther Notice of his thirteen next following Sections, (*viz.*) from his lxxivth to his lxxxvth inclusive, than to observe where he hath wrested and misrepresented Passages of the holy Scriptures mentioned in these Sections, in order to support a very false and impious, and wicked-making anti-scriptural Doctrine, and shew how they are to be understood.

I have elsewhere shewn, that by the Golden Candlestick, mentioned by the Prophet *Zechariah*, Chap. iv. ver. 1. is meant the true Church of God, as the seven *Asiatick* Churches are represented by the seven Golden Candlesticks, with *Christ* the Word in the midst of them, *Rev.* i. ver. 13, 20. and that by the two Olive-Trees or Branches, which through Golden Pipes empty the Golden Oil out of themselves, and are called the two *anointed Ones*, or Sons of Oil, are meant the faithful Ministers of that one and only true Church of God, under the two Dispensations, *viz.* the *Aaronical*, which was to be abolished, and the *Melchizedecan*, which was to succeed to it, who are to pour out, and so set before Mankind. The divinely revealed and sanctifying Word of God, and the holy or sanctifying Spirit of Faith, which is obtained by the sincere and true Belief of that Word.

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Word. And they are said to stand by or before the Lord of the whole Earth, because they minister continually before him, or in his Presence. And I have shewn before, that *Michael* and *Gabriel*, are two different Names for *Jesus Christ*, the Arch-Angel of God, in whom the three *Elohim* dwell in all the Fulness of the Godhead, and therefore they were not *first* and *second* Gods distinct and different from the Father, but one and the same God in and together with him.

And by what I have said of the *Holy Spirit of Faith*, we may clearly perceive, that that was the Spirit of *Jehovah*, mentioned by *Nehemiah* ix. ver. 63. And by *Zechariah* vii. ver. 12. and that came upon *Gideon* and *Jephtha*, &c. mentioned in *Judges* iii. ver. 10. and vi. ver. 34, and xi. ver. 29. and xiii. ver. 25. and *1 Sam.* x. ver. 6. and xvi. ver. 13. And what *David* prayed might not be taken from him, &c. And the Spirit that entered into *Ezekiel* ii. ver. 2. and iii. ver. 24. and into *Isaiah* vi. ver. 3. And the Spirit which God gave to the Seventy Elders, *Numb.* xi. ver. 16,—25. by which they prophesied, &c.

But the Angel *Gabriel*, which appeared to *Daniel* in the Form of a Man, and which he worshipped because God was in him, and he in God, and one together with God, *Dan.* viii. ver. 16. and ix. ver. 10. and to *Ezekiel* ii. ver. 2. and iii. ver. 24. was

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Jesus Christ, the only begotten Son of God.

As to his saying, Section Eighty-four, that it is but reasonable, That a Degree of Reverence, proportional to the Power that Spirits have over us, should be paid to them. He thereby shews, that he knew not what true and spiritual Worship is, nor the End for which it is paid; nor the true End for which outward and bodily Work was required. And as the eternal and supreme God is only to be worshipped, therefore it doth not seem reasonable to pay Worship to any other Being, if by *Reason* we either mean the *Logos*, (*i. e.*) the divinely revealed Word of God, or the necessary Connection, Course, and Consequence, which is called the Reason of Things.

The Angels mentioned *Coloss.* ii. ver. 18. are such invisible Spirits, as our Author has been contending for. But St. *Paul* warns the *Colossians* not to believe those who teach the Existence of such invisible Beings, of which they know nothing; lest by relying on Assistance from them, they lose the Reward that may be most surely expected by those who are victorious over their spiritual Enemies, using the spiritual Arms and Armour, with which God hath sufficiently furnished them, *viz.* the Sword of the Spirit, which is the revealed and written Word of God, and the Shield of Faith, &c. by which
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and by which only their spiritual Enemies, (*i. e.*) their bodily Lusts, can be conquered and effectually subdued.

His saying, Section Eighty-seven, That this Doctrine with Regard to God the Father, God the Son, and God the Holy Spirit, (which he calls the Doctrine of the *Jews*, but can be understood only of such of them as had fallen into Misbelief, and did not believe according to the Doctrines of the holy Scriptures) is not only supported by the Doctrine of the *Old Testament*, but reconcileable to Reason. But he hath not, nor will any other Person be ever able to support his Doctrine by the Scriptures of the *Old Testament* truly interpreted. And I have in the annexed Treatise shewn, that by the material and visible Heavens, God hath sufficiently provided, that all the particular Systems in the natural or material World; and by his divinely revealed Word and Law, he hath sufficiently provided, that all the individual Systems in the spiritual World should so move and act, as to be able to answer, and obtain the Ends for which they were designed and created, and therefore it is not reasonable to believe that he created any other subaltern Agents for the better carrying on the Government either of the natural or moral Worlds, since they would have been useless if they had been created.

He goes on and tells us, Section Eighty-nine

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nine and Ninety, that this imaginary and whimsical Doctrine of his, is also reconcileable with the Scriptures of the *New Testament*; his Proof of this is the *1 Cor.* viii. ver. 5, 6. that the Father is called the one God, and *Jesus Christ* is only called *Lord* and not God; but to this he hath given a full answer before, by shewing *Christ* is in several Places called *Jehovah* and God, and God manifested in the Flesh. But to invalidate this his own Argument, he tells us from *Exodus* xxxiii. ver. 20, 23. and from *St. John* i. ver. 18. and vi. ver. 46. and from *1 Tim.* iv. 15, 16. and *1 John* iv. ver. 12. that God is invisible and therefore cannot possibly be the same God, who was manifested in the Flesh. But *St. Paul*, also tells us that in *Christ* dwelt all the Fullness of the Godhead. And *Christ* hath told us that he was in his Father, and his Father in him, and that he that had seen him, had seen the [otherwise invisible] Father; so that if *Christ* is to be believed rather than our Author, it is not only possible to be true, but it is most certainly true, that the invisible God, and God manifested in the Flesh, are one and the same God, and all the Powers, Properties, and Perfections of the one, are the Powers and Properties, and Perfections of the other. And hence it is that Blood is ascribed to the spiritual God, *Acts* xx. ver. 28. To feed the Church of God, which he hath purchased with his own Blood, and the

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Properties of God are ascribed to the only begotten Son of God, the Man *Christ Jesus*, who saith *John* xvi. ver. 15. all Things that the Father hath are mine, on Account of their most intimate and inseparable spiritual Union. And from hence our Author says Section xci. it appears that the Apostles made a Distinction between the Divinity of God the Father, and of God the Son. How it may appear from hence to our Author, blinded by Prejudice to an imaginary spiritual Hypothesis, I cannot say, but I am satisfied it will appear to every other Person not so blinded, that the Apostles made no such Distinction, and their Doctrine shews that they believed the Godhead of the Father, and of the Son, to be one and the same Godhead. And the Belief of the *Nicene* Fathers manifested in their Creed, saying, *I believe in one God, the Father Almighty, Maker of Heaven and Earth, and of all Things visible and invisible, &c.* is so far conformable to the Apostles Doctrine, and therefore true. If by the one God and Father Almighty, they meant the whole three Persons of the divine Trinity, co-eternal, co-essential, and co-equal, in the one *Jehovah*, or divine Essence, who together in essential Unity, are the God and Father of our Lord *Jesus Christ*. And if by the Maker of Heaven and Earth, and of all Things visible and invisible, they meant these three co-eternal co-essential, and co-equal

equal Persons in essential Unity, together with *Jesus Christ*, in most intimate and spiritual Union with themselves, are the Creator and Maker of all other Things that were created and made.

As to his saying, Section xcii. *That the first self-existent Cause of all Things can alone be called God, and that when the Title of God is given in the Scripture to any other Being but the Father, we are to understand it, only as expressive of some God-like Power, communicated to that Being by God the Father.* To this I answer, that if we understand according to the Doctrine of the Scriptures, we will understand, that the whole three Persons in the divine Trinity in essential Unity, together with *Jesus Christ*, in spiritual Unity with them, is or are the first self-existent Cause of all Things. And that they did not only communicate some God-like Power to him, but all their divine Powers and Perfections; so that all the Fulness of the Godhead dwelt in him, and that he together with them, was the Creator and Maker of all Things, so that without him co-operating together with them, was not any thing created or made that was created. As to 1 Cor. xv. 27, 28. cited by him, it is not pertinent to the Purpose for which he produces it: for no Man ever believed that the Father had made himself subject to the Son, but that he had made the Son co-equal with himself.

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And that when the great Work of Mediation with Mankind by the Man *Jesus Christ* should be finished. Then the Son who as Man had been always subject to his Father, and whose Will was always one and the same with his Father's, would even then, as Man continue subject to him. So that the one God-head which the Man *Christ Jesus*, possessed equally with his Father, would be all in all. The great and fatherly Goodness and Love of God to all Mankind, in which the God-head consists, would then be the Object of the Contemplation of all.

His saying Section xciv. That the Likeness and Image of God in Man, consists in his Dominion over Fish of the Sea, and Fowls of the Air, &c. proceeds from Want of due Consideration of the holy Scriptures, by which he would have been informed, that Man's Likeness and Image of God is a spiritual Likeness, which consists in his being and continuing to be perfectly Good, and universally benevolent as he is; and in order to be and continue so, it is indispensably necessary that his Spirit should be preserved pure from all bodily Lusts. And therefore the Dominion that he was to have and exercise, was a spiritual Dominion which he was to exercise over his bodily Desires sensibly represented by harmless Animals, and not to suffer them to become outrageous and insatiable Lusts, represented by voracious and destruc-

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destructive Fish of the Sea, and Fowls of the Air, and Beasts of the Earth; but for farther Satisfaction on this Point, I refer him to my Notes and Observations on the three first Chapters of *Genesis*.

The Scriptures of the *New Testament* call the *Word, God*, but not a *second God*, as he says they do, Section xcvi.

His Inference (from which St. Peter says *Acts* ii. ver. 33. *Let all the House of Israel know assuredly, that God hath made the same Jesus whom ye crucified, both Lord and Christ.* And from St. Paul's applying *Heb.* i. ver. 8. to *Jesus Christ*, the Text out of the *Psalms*, when it is said, *thy Throne O God, is for ever and ever, &c.* Therefore God, even thy God, hath anointed thee with the Oil of Gladness above thy Fellows.) That the Son could not be equal to the Father from all Eternity: And that the Superiority of God the Father, who anointed God the Son *Jesus Christ*, is preserved over God the Son, whom he anointed; is an Instance of our Author's not having duly considered the true scriptural Doctrine, which the truly Orthodox Members of the true Church of God have always believed, concerning the Godhead of *Jesus Christ*, and which is this. They believed that there is a co-eternal and co-essential Son in the divine Trinity, who is in all Respects co-equal with the Person distinguished by the personal Name of the

Father in the divine Trinity. But they never believed that the only begotten Son the Man *Christ Jesus*, to have been equal to his Father from all Eternity. What they believed concerning him is, that from the Time his Father by Creation produced him into Being, and communicated all the Fulness of the Godhead to him, for the Redemption and Salvation of all Mankind, by which he became one God, together in the most intimate spiritual Union with himself, as his divine Powers, Properties, and Perfections might with equal Propriety be ascribed to the one as well as the other, on account of the one Godhead which they equally possessed. And therefore when the one supreme God the Father anointed his only begotten Son the Man *Jesus Christ*, with the Oil of Gladness, by the Communication of the holy Spirit of Faith to him without Bounds or Measure, by which he became God co-equal together with himself; he thereby shewed his Superiority over his only begotten Son the Man *Christ Jesus*, but not over the Godhead of his Son *Christ Jesus*, which was one and the same with his own. And all those Texts which he cites in Section xcvi. and xcix. as St. *John* xx. ver. 17. and *Ephes.* i. ver. 20, 24. and St. *John* xiv. ver. 28, *The Father is greater than I*, are to be understood of *Christ* as Man, for his Godhead and the Father's was one and the same.

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He tells us from St. *John*, in his Section c. and ci. *that all Judgment was committed to the Son, that all should honour the Son, even as they honour the Father; and that Judgment implies Power and Dominion.* And as a Proof of this, he tell us, Section cii. *that Sir Isaac Newton has remarked that the Worship which is due from Man to God, is on account of the Dominion he hath over him; and that the Word God, is a relative Term refering to Subjects; and that the Word Deity, denotes the Dominion of God over Subjects. And that we arrive at the Knowledge of God, by considering his Properties and Attributes, and by enquiring into the wise Formation of and Constitution of all Things, and searching into their final Causes; but he says we worship and adore him on account of his Dominion, so that the Son is to be worshipped on account of all Judgment being committed to him; for there would be no Reason for obeying the Commands of any Being, which hath no Power over them.*

To which I answer, that Sir *I. Newton* was a very good Mathematician, but a very bad Divine, as I have shewn in the annexed Treatise. And here he hath shewn great scriptural Ignorance, in saying, that we worship and adore God on account of his Dominion over us; which is making servile or slavish, and superstitious Fear and Dread of his Power, which is inconsistent with our

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filial and truly religious Fear and Love of him, which is indispensably necessary to our true and rational Happiness, both temporal and everlasting, the sole Foundation of our Worship; whereas we worship God, because he hath required us so to do, and not for his own Sake, but altogether for ours; and that we might thereby be moved to persevere in doing those Things, by which, and by which only, we can be made truly and rationally happy both temporally and everlastingly. For the true spiritual Worship of God consists in Faith and Obedience; and all outward or bodily Worship, such as Adoration or Prayer, Praise and Thanksgiving, &c. was instituted and required, for no other Reason, but for putting and keeping him continually in Mind of the indispensable Necessity of persevering in the true and spiritual Worship, (*i. e.*) in the sincere and true Belief of God, and of his most perfect and fatherly Goodness, and Love for all Mankind, most clearly manifested by his giving us a most gracious and most perfect, and perfectly purifying Law, and for no other Reason, but to preserve, rescue, and deliver all Mankind from the Captivity and Tyranny of all their bodily Lusts, and consequently from all Kinds and Degrees of Wickedness, and from Misery both temporal and everlasting, that they might be truly and spiritually happy both temporally and everlastingly; so that
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the Consideration of God's Dominion, and Dread of his Power over us, is very far from being the Foundation and Motive of our worshiping and adoring him. That indeed is the Foundation of the Worship which the Devils, or most wicked Men pay him, for they dread his Power and tremble; but the true Foundation of, and Motive to all truly and religious Worship, whether bodily or spiritual is the Consideration of God's most perfect Goodness and fatherly Love to all Mankind; by which we are most powerfully moved and encouraged to persevere in perfect Obedience to his most perfect and only perfectly purifying Law, and to love him with all our Hearts, &c. which are the two Things that are indispensably necessary, and all the Things that are necessary, they being self-sufficient to be done by Mankind, in order to their Sanctification and Salvation, and for their sure Attainment of true and rational Happiness both temporal and everlasting: And which cast out servile or slavish, and superstitious Fear and Dread of God, and of his Power and Punishments, all fear but that of grieving, displeasing, and offending so gracious and merciful a Father, who is grieved, displeased and offended, and angry with us, for no other Reason, but for our doing, and impenitently persevering in doing those Things which are most evidently destructive of our true and spiritual Sanctification,

Salvation, and true Happiness, both temporal and everlasting.

And he hath likewise shewn no less scriptural Ignorance in saying *that God is such a relative Term as hath Reference to Subjects, and that the Word Deity denotes the Dominion of God over Subjects*; for the Word *Elohim*, God, from אלה, *to bless*, implies the blessed ones, from whom all Blessings or Benefits, by which Mankind are blessed or made happy, are derived; and therefore the Word Deity, denotes such a Relation as is between a most affectionate Father and his Children, by which they are moved to love him with all their Hearts; and not such a Relation, as is between an arbitrary Prince and his Subjects, which moves Mankind to nothing but the Dread of his Power, and to hate him, and to wish he was not.

Neither do we arrive at the Knowledge of God, by considering (as he says) his Properties and Attributes, and by enquiring into the wise Formation and Constitution of all Things, and searching into their final Causes. But by attentively considering the Revelations which God hath been graciously pleased to make of himself, and of his Properties and Attributes, set forth in his revealed Word, which is fully verified in all his Works, his revealed Wisdom and Goodness, as well as Power, being most clearly displayed in his wise Formation of all Things, so as that they should

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should all perfectly answer the wise and good Ends for which they were designed and created ; for without such a divine Revelation (as I have most clearly shewn under the Article or Word Man) we could never have known that there was such an invisible Being, of such Perfections ; nor would we ever have enquired after the wise Formation of Things or their final Causes ; but would have only considered them as we found them fit, or unfit, for the Gratification of our bodily Sensations and Appetites, as Brutes do, and would have accordingly persued or avoided them, for those sensual Ends, and those only.

By what hath been here said, we may clearly perceive, that our Author's Doctrine, that the Son became God, and was honoured or worshipped chiefly because all Judgment was committed to him, by which he came to have Power and Dominion over all Mankind, is neither scriptural nor true Doctrine ; for *first*, it is evident from the holy Scriptures, that the eternal and supreme God, who dwelt in *Jesus Christ*, in all the Fulness of the Godhead, will in most intimate Unity, together with him judge the World, appears from *Acts* xvii. ver. 31. *Because he, God, hath appointed a Day wherein he will judge the World in Righteousness in the Man,* εν ανδρι, *whom he hath ordained.* So that when it is said, *St. John* v. ver. 22. that the Father judgeth no Man, it is to be understood

stood as the Father created nothing without the Son's co-operating in Unity with him ; so he will judge no Man without the Son's judging together with him. *Secondly*, That divine Judgment doth not denote nor imply divine Power or Dominion over Mankind, as if the Power of Judgment had been given to the Son to move Mankind to worship him out of a Belief of his having an arbitrary Power given him to acquit or condemn whomsoever he would, that they might be moved to worship him out of Dread of his Power. But the Case is quite otherwise ; for he, together with his Father, will judge the World in Righteousness, and Mankind will continue acquitted or condemned, according to their own Works, and not according to his arbitrary Will and Pleasure, as in *Matth. xvi. ver. 27. Rev. xx. ver. 13.* So that no Man ever had any Reason to fear *Jesus Christ*, on account of the Power given him to judge Mankind, because he will judge the World according to Righteousness. *Thirdly*, Nor was the last Judgment appointed for acquitting or condemning of the Righteous and the Wicked ; for they acquit or condemn themselves in this World, as it is said, *St. John iii. ver. 18. He that believeth on him is not condemned ; but he that believeth not is condemned already.* But the final and general Judgment is appointed for a full and clear Manifestation of the perfect and fatherly Good-

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Goodness and Love of God to Mankind, and of his most perfect and impartial Justice and Equity, and all his Dispensation to and Dealing with them, that the Faithful and Righteous might continue strongly confirmed in their Love towards him ; and that the unbelieving and impenitently wicked may see and judge for themselves, whether the everlasting State of Misery, their Spirits, are about to enter upon in Conjunction with their polluted Bodies, be not altogether owing to their own obstinate and impenitent Attachment to the sensual Gratification of their predominant bodily Lusts, notwithstanding that God had left nothing undone that was proper and necessary to be done for disposing and perfectly enabling, and most powerfully moving them to mortify and purify themselves from those Deceivers and everlasting Tormenters. So that our Author has not spoken according to the Truth of the holy Scriptures, in saying that divine Judgment denotes Dominion, and that Dominion is the Foundation of divine Worship ; for it is evident from what hath been said, that the sincere and true Love of God is the Foundation of all Kinds of divine and truly religious Worship, and the Power of Judgment, that was given to the Son, was not given to manifest his Power over Mankind, but that he might thereby manifest the great Goodness and Love of God towards them.

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I take no Notice of his five next following Sections ; the most of the Texts of Scripture therein citted being meant of *Jesus Christ*, considered as Man, and of the holy Spirit of Faith. And by the Angel who was sent by *Jesus Christ* to St. *John*, Rev. i. ver. 1. mentioned by our Author, Section a Hundred and Eight, is meant one of those human Persons who had been a Prophet and a Priest of God, and so an Angel of God whilst he lived on Earth, and is no where called the holy Spirit ; for when the Angel says, *He that hath Ears to hear, let him hear what the Spirit says to the Churches.* By that Spirit is meant the holy Spirit of Faith ; and I have before shewn, that the Angel *Gabriel*, who he again mentions in his Hundred and Ninth Section, is one and the same with *Michael* the Archangel, who was *Jesus Christ*.

As to his saying, that the Spirit of the *Logos* was conveyed into the Womb of the Virgin by the holy Spirit of God, he might have said, that the seminal Body or Soul of *Jesus Christ* was also conveyed into her Womb by the Power or Word of God, there to take human Flesh upon it. And that when it is said that *Christ* was led up of the Spirit into the Wilderness, we are to understand, that he was so led up by God, (*i. e.*) by the whole three Persons ; for whatever is ascribed to any one of the divine Persons, must necessarily be understood of the whole three ; for I have
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shewn in the annexed Treatise, from the sensible Representation, that God hath been graciously pleased to make of himself, in order to enable us to form a just and true Notion of his Manner of subsisting in a Plurality of three Persons in essential Unity in the one *Jehovah*, or divine Essence, that no one of these divine Persons can operate or act in any Case whatever, unless they all co-operate together, and in different Manners in the Production of any Action or Effect produced by them ; so that any Action produced by any one of them, may with equal Propriety be ascribed to any of the other, but not exclusively of either of the other, and must be necessarily understood of the whole three in every Action together.

And as to his saying, that the *Logos* was under the Conduct of the holy Spirit, during the whole Time of his Continuance here on Earth, it is very true ; but he was under the Conduct of the holy Spirit of Faith, which was communicated to him without Measure. And as to his saying, Section one Hundred and Thirteen, that it does not appear in either the *Old* or *New Testament*, that the *Logos* had any Power over the holy Spirit, till after his Ascension, when all Power was given him in Heaven and Earth, (or Over-believers, and Unbelievers) it was because he could not effectually declare some Parts of the holy Spirit of Faith to his Disciples, which
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would be necessary for them to preach to *Jews* and *Gentiles* before his Ascension, because all Things which had been produced by the holy Prophets concerning him, were not accomplished before that Time. But all Things necessary to be known and believed concerning him, being perfectly accomplished in him, upon his Ascension to his Father, he then sent forth his Disciples perfectly instructed in the holy Spirit of Faith, to preach it both to *Jews* and *Gentiles*. And many miraculous Powers were granted to them, to enable them to awaken Mankind to attend to the holy sanctifying and saving Spirit of Faith, which they were to preach to them; and had our Author distinguished between the different Senses in which the Phrase *holy Spirit* is taken in the holy Scriptures, he would have perceived that by the holy Spirit of God, mentioned *Ephes. iv. ver. 30.* and the Spirit of Grace mentioned *Heb. x. ver. 29.* was meant God himself, (*i. e.*) the whole three Persons in the divine Trinity; together with *Jesus Christ* in most intimate spiritual Unity with them; which the Apostle exhorts Mankind not to Grief and do Despite to; and that by the Spirit mentioned *1 Thess. v. ver. 19.* which he prays them not to quench, is meant the holy Spirit of sanctifying and saving Faith, and would not have confounded the one with the other, to the deceiving unwary Readers.

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He says, Section one Hundred and Fourteen, that he apprehends he has manifestly shewn in these Papers under my present Consideration, that there is but one God, (*i. e.*) one intellectual Agent, *And that this one God might create an infinite Series of spiritual Agents in Subordination one to another, and some of them by Authority, communicated to them by the supreme God, to act as God, with Regard to inferior Beings, committed to their Charge; and that it appears as well from the Scriptures of the Old and New Testament, as from the Sentiments of the Jews, that this is the Method of Government which the Almighty hath been pleased to pursue in the Oeconomy of this Universe.*

Upon which I take the Liberty to observe, that the holy Scriptures most evidently declare, that there is but one supreme and eternal God the Creator of Heaven and Earth; and that all Things created and made, bear Testimony to the Truth of these holy Scriptures. But that it doth not appear, either from the Scripture of the *Old* or *New Testament*, or by any Thing our Author hath said in this *Essay on Spirit*, that God either might or did, create an infinite Number of Spirits in Subordination to each other, for the governing of this World, under his own supreme Direction; or that this is the Method which the Almighty hath been pleased to pursue in the Oeconomy of this Universe.

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Whatever may have been the Sentiments of the misbelieving *Jews* doth not concern me to enquire after, they being of no Authority or Validity in determining Points of Truth or Falshood ; but the holy Scriptures teach Doctrines quite different from, and contrary to those set forth and contended for by our Author ; for the holy Scriptures teach that God is a most perfectly wise and good Being ; and therefore he neither does, nor can do any Thing in vain, nor for any other than perfectly wise and good Ends ; and therefore nothing that is inconsistent with his most perfect Wisdom and Goodness, by which he directs himself in all his Actions. So that when we ascribe Actions to God, we are not only to consider his *Omnipotence*, but also his *Wisdom and Goodness*, lest we should conclude (as our Author hath done) that God hath done what he was able to do, without considering, that although God be Almighty, yet he is a free Agent, and will not do any Thing inconsistent with his own most perfect Wisdom and Goodness, and therefore for no other than wise, good, and necessary Ends.

But it hath been shewn in the annexed Treatise, that God by the Creation and Formation of the material and visible Heavens, hath done every Thing that was necessary to be done, for enabling every Individual of all the different Systems in the natural or material
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World; and by his divinely revealed Word and Law, and by placing visible Angels, his holy Ministers in his Church, he hath done every Thing that was necessary to be done, for enabling every individual in the spiritual or moral World, to move and act so, as to answer, and obtain the Ends for which they were all created and designed. So that as there was no Necessity, it would have been in vain to have created any infinite, or any finite Number of unbodied intelligent Spirits, for the better Government either of the natural or spiritual World, and which must have been altogether useless, if such had been created: And therefore we ought to infer from the perfect Wisdom and Goodness of God, that he created no such Beings, altho' he be Omnipotent; and therefore we ought not to wrest the holy Scripture, to incline Men to believe so impious and wicked-making a Doctrine.

And I have likewise shewn under the Article or Word *Angels*, that God could not possibly make any Number of such unbodied Angels as our Author has supposed him to have made, consistently with his perfect Goodness and fatherly Love for all Mankind; and that therefore we ought not to believe so impious a Doctrine which has no Foundation in the holy Scriptures.

Indeed our Author has produced many particular Texts of Scripture, to support his im-

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pious and wicked-making Hypothesis; but as I have followed him, I have shewn, that none of his particular Texts have been by him truly interpreted, by and according to the one and only true and infallible Rule, by which and by which only, all particular Texts of holy Scripture, relating to Faith and Morals can be truly, and therefore ought always to be interpreted: And therefore none of his Texts have been pertinently produced, and applied, because not truly interpreted.

He goes on and says, Section cxv. that it may not be improper to consider what the Opinion of the Fathers of the christian Church was, concerning this Head. And Section cxvi. he says, that the Fathers for the first three Centuries after Christ, were universally agreed, in the aforementioned Doctrine, (*viz.*) That God created an infinite Number of unbodied spiritual Beings, some of which he made inferior Gods, for the better Government of this Universe under his own Supremacy. And he has mentioned several of them, without shewing from their Writings that they were of his Opinions, taking it for granted, that they were. I do not give myself the Trouble to shew, whether they were of his Opinions or not; because their Sentiments are of no Weight in determining, whether the Doctrine of three Persons co-eternal, co-essential, and co-equal in the divine Trinity in essential Unity, according
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to the holy Scripture be true or not: Or whether the Godhead of the only begotten Son of God the Man *Christ Jesus*, be one and the same Godhead with that of his Father, (*i. e.*) of the whole three Persons in the divine Trinity, as it is set forth in the holy Scriptures be so or not. These being the two Points, whose Truth as it is set forth in the holy Scriptures, that I think myself concerned to support or defend; which are two very different and very important Points, and ought to be kept carefully distinguished. However they have been confused together, in the Generality of the Contests that have been raised about them, by the Generality of the Disputants about them, since the Time that *Arius*, ignorant or over-looking, and not considering the sensible Representation that God had been graciously pleased to make of himself, in his divinely revealed Word; and consequently ignorant of the true Sense and Meaning of many particular Texts of Scripture relating to the divine Trinity in Unity in the one Godhead, is rendered most clearly conceivable by one of these Representations; and to the one Godhead of the only begotten Son the Man *Jesus Christ*, in most intimate Unity with his Father, first troubled the Church, by broaching his most impious and wicked-making Doctrines, denying a divine Trinity in essential Unity in the one *Jehovah* or divine Essence; and the one Godhead of *Jesus Christ*, in the most intimate Unity with his

Father, as set forth in the holy Scriptures And the Continuance of these virulent Contests in the Christian Church, have been owing to those reputed Orthodox, who have likewise over-looked the sensible Representations, which God hath been pleased to make of himself; and therefore have not distinguished between the co-eternal and co-essential, and co-equal Son in the divine Trinity; and the only begotten Son, the Man *Christ Jesus*, in whom the whole three Persons in the divine Trinity dwelt, and have often confounded the one with the other; and their Contests about the Doctrine of the Trinity, with their Disputes about the Godhead of *Jesus Christ*, which are two very different Points, and ought never to be considered together in any Controversy raised about either, because great Perplexity and Confusion will be occasioned by so doing. All the unintelligible and perplexing Jargon and Nonsense, that hath been uttered in the Controversy that hath for many Ages been carried on about the divine Trinity hath been occasioned by inconsiderate Men's contending for the Man *Jesus Christ*, the only begotten Son of God, his being the Person called the Son in the divine Trinity: Whereas according to the Doctrine of the holy Scriptures, and the sensible Representation that God hath made there of himself, he is no more a Person in the divine Trinity, than
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any other Man that ever lived in the World. And by that sensible Representation that God hath made of himself, by the material and visible Heavens, the divine Trinity of three Persons co-eternal, co-essential, and in all Respects co-equal in the Unity of the one *Jehovah*, or divine Essence, is as clear and conceivable a Truth, as any in the natural or material and visible World, as hath been shewn in the annext Treatise. And by removing the Man *Jesus Christ*, the only begotten Son of God, from among the Persons of the divine Trinity, we may clearly perceive by the Light of the holy Scriptures; which tells us, that they to whom the Word of God came, are called Gods: (*i, e.*) They who sincerely believe that Word, and walk according to the Measure of the holy Spirit of Faith, which they thereby obtain: So far think and speak, and act as God does; and He so far lives and dwells in them, and they in him; and so far all their Thoughts, Words, and Actions, may as properly be said to be his as theirs; and so his Thoughts, Words, and Actions, may be said as properly to be so far theirs as his; and so far they may be said to be God's, as truly as he is God. And yet their Godhead is not a Godhead different from, but so far one and the same Godhead with his: By this I say, we may clearly conceive, how the Godhead of *Jesus Christ*, is one and the same Godhead with the

Father's, and how together with his Father, (*i. e.*) the whole divine Trinity dwelling in him, in all that Fulness of the Godhead, and operating or acting in all Things in, and together with him; and he in and together with them: His Will, Words and Actions, being one and the same with theirs; so that all his Thoughts, Words and Actions, might with as great Propriety be ascribed to his Father as to him; and all his Father's Will, Thoughts, Words, and Actions, might with equal Propriety be ascribed to him, as he said, *all Things that the Father hath are mine*; and therefore, he in Respect of the Godhead that dwelt in him, was equal to his Father, his Father's Godhead and his being one; and all this by Means of the holy Spirit of Faith, which he had communicated to him without Measure. So that by the Light of the holy Scriptures, we may clearly conceive the Godhead of *Jesus Christ*, to be one and the same with his Father's, and therefore in Respect of his Godhead, he was equal to his Father. And is not this a most comfortable and encouraging Doctrine to all Mankind, to imitate our Lord *Jesus Christ*, and embrace a Measure of that holy Spirit of Faith, that we may become thereby holy and righteous, and happy as Gods, as He by having that holy Spirit of Faith without Measure, became one with, and equal to God his Father, in Holiness and Happiness, and
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all other divine Perfections. And as it will appear to every inconsiderate Person, who attentively reads the holy Scriptures, that God never revealed any Article of Faith to Mankind, that did not tend powerfully to move them to mortify and purify themselves from all bodily Lusts, and to love him with all their Hearts, that they might be like him, holy and righteous, and perfectly happy both temporally and everlastingly: So every such Person will clearly perceive this to be the true, scriptural Doctrine concerning the Godhead of *Jesus Christ*; together with the Falshood and Wickedness of the *Arian*, and *Sabellian*, and *Socinian* Doctrines, and of the late Refiners upon both, which our Author has laboured to revive and restore again to the World, which have no Tendency to move Men either to mortify or purify themselves from their bodily Lusts, or to love God with all their Hearts; but to lead them away from the Belief of this true, scriptural Doctrine, of the true Godhead of *Jesus Christ*, by which they are most powerfully moved to do both.

He tells us, Section cxvii. that he will readily give up the Infallibility of the primitive Fathers. And he is right in so doing, where their Doctrines and Precepts are not strictly consistent with, and conformable to the divinely revealed fundamental Articles of the scriptural and spiritual Faith, and the divine.

ly revealed original and fundamental spiritual and scriptural Law, which were given to our first Parents; which can be shewn to be demonstratively true and perfectly righteous, as well as divinely revealed and indispensably necessary, to be sincerely and truly believed, and perfectly obeyed in order to true and spiritual Sanctification and Salvation, and true and rational Happiness, both temporal and everlasting; they being the only infallible Truths by which Mankind can be rendered infallible in all their religious Doctrines and Precepts. And so far, and so far only, the Doctrines of the primitive Fathers, are to be looked upon as infallibly true; and their Precepts to be infallibly righteous, as they are found upon Trial, to be strictly consistent with, and conformable to these divinely revealed fundamental Articles of Faith, and this divinely revealed fundamental, and spiritual and scriptural Law. By which we may perceive, that the Doctrines and Precepts of the primitive Fathers are not believed and obeyed on their own Authority, or on Account of their having been taught by them; but on Account of their Conformity to that Faith and Law, which can be demonstratively shewn to be true, and perfectly righteous, and divinely revealed, and indispensably necessary to be sincerely and truly believed and obeyed, in order to Sanctification, Salvation, and eternal Life. And

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as this Faith and Law are self-sufficient, an indispensably necessary to be believed and obeyed, and all the Things that are necessary to be known, believed, or done by Mankind, in order to their Attainment of these great, good, and necessary Ends, they are the only Things that ought to be taught, and constantly and perpetually inculcated by the true and truly ordained Ministers of the true Apostolical Church of God, by a faithful and constant Administration of those divinely, instituted, instructive, and memorial ritual Ordinances, which God hath appointed to be publicly administered and attended upon, and observed for instructing Mankind in the Knowledge of this Faith and Law; and for putting and keeping them continually in Mind of both, and of the indispensable Necessity, as well as the Self-sufficiency of persevering in the sincere and true Belief of the one, and imperfect Obedience to the other, in order to Sanctification, Salvation and eternal Life. And every true Church of God, that teaches these Things, and these Things only, may with the greatest Truth be said to be *Infallible*, in all her Doctrines, and in all her Precepts both moral and ritual. And till such Times as the Church of God, is permitted to come to this State of *Infallibility* by a farther Reformation, so as to be able to shew that the few Doctrines or Articles of Faith, which she teaches, and requires

quires Mankind to believe, and all the Precepts which she teaches and enjoins Mankind to observe and obey, are perfectly conformable to the fundamental Articles of the divinely revealed spiritual, and scriptural Faith; and the divinely revealed fundamental spiritual and scriptural Law, and consequently self-sufficient and indispensably necessary to be believed and obeyed, in order to spiritual Sanctification, Salvation, and eternal Life. And that every Part of her liturgical Service, which her *Ministers* are canonically and legally enjoined, publicly and constantly to read to their People, tends to put and keep them in Mind of this divinely revealed Faith and Law; and therefore proper and necessary to be publicly read to them, whenever they are assembled and met together, publicly to worship God, both with spiritual and bodily Worship. And that the *Homilies* or *Sermons*, which her Ministers are canonically and legally enjoined, constantly and publicly to read, or preach to their respective Congregations, contain nothing but the fundamental Articles of the divinely revealed, spiritual and scriptural Faith; and the divinely revealed fundamental spiritual and scriptural Law: And demonstrative Proofs of their divine Original or Revelation; and of their Perfection, and perfect and evident Truth and Righteousness; and of their Self-sufficiency, and of the indispensable Necessity
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of sincerely and truly believing the one and obeying the other, in order to Sanctification, Salvation, and eternal Life ; together with the demonstrative Proofs of the divine Original and Institution of the instructive and memorial ritual Ordinances, and of the true and only End for which they were instituted, and of their Propriety for answering that for which they were appointed, when duly attended upon and observed, when administered by those Persons, and those only, whom God hath appointed and authorized publickly to administer them, according to God's Appointment after the most edifying or instructive Manner ; and of their own divine Mission. Therefore I say, till such Times as the Church of God dispersed over the different Nations upon the Earth be permitted by the *Civil Powers* of the World, to assemble within their respective Jurisdictions, and authoritatively to compile such a System of Homilies or Sermons, and canonically and legally oblige all her Ministers to read or preach these Discourses, and these only to their respective Congregations publickly assembled to worship God, and to make such Reforms in her Articles, and Liturgies, as may be judged proper and necessary to be made, by which and by which only, she can be rendered infallibly true, and perfectly righteous, in Respect of all her Doctrines, and Precepts, both moral and ritual. There can be but very little well-grounded Hope, of reviving and restoring
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the one and only true, and divinely revealed, sanctifying, and saving spiritual and scriptural, and truly christian Religion to the World again; and together with it true Piety and Charity, and Righteousness, and every other Kind of moral Virtue: And putting an essential Stop and an End, to all Kinds of Heresies and Schisms, by whose Means Superstition or false Religion, and Enthusiasm, and all Kinds of Wickedness, open and avowed, and hypocritical and clandestine, have been introduced, and have long continued, and greatly abounded, among all Ranks and Orders of Mankind, in all States and Stations from the highest to the lowest.

In his cxix. and in the following xiii. Sections, our Author has needlessly laboured to shew what were the unintelligible Notions of the *Egyptians*, and *Pythagoreans*, and *Platonists*, of the divine Trinity, and the different Opinions of *Clemens Alexandrinus*, and of St. *Cyril of Alexandria*, concerning *Plato's* Doctrine of the Trinity. On these Sections I have not made any Observations, because I think the producing the Opinions of these, or any other antient Philosophers, to be no Way pertinent to the Point in Controversy; for whether they be true or false, they are of no Weight or Use in determining, whether the Doctrine of the divine Trinity in Unity, be true or not: For Truth and Falseness are not to be determined by any human

man Authority, and the only two Points to be considered concerning the Doctrine; are *First*, Whether it be true or not; and *Secondly*, Whether the believing it to be true, be more beneficial to Mankind, than either the Doctrine of the *Arians* or *Socinians*, who deny a Trinity of the three real divine Persons in the Unity of the one Godhead, and of the late Refiners upon them, who teach that there are three Persons in the divine Trinity, but deny their Co-eternity, Co-essentiality and Co-equality, and hold that the Persons distinguished by the Name of the *Father* in that Trinity only, is eternal and underived, supreme and independent. And that the other two distinguished by the Names of the *Son* and *Holy Spirit* (for they hold that *Jesus Christ* the only begotten Son of God is one of the Persons in the divine Trinity, and so have blended the Contest about the Divinity of *Jesus Christ*, with that of the Trinity) are derivative and dependent, and inferior, but distinct Gods, as so three distinct and different Gods, which Doctrine our Author hath espoused, and hath endeavoured with them to lead Mankind into the Belief that there are two or three Kinds of divine Worship; one, which they call *supreme*, and which, they say, is only to be paid to the personal Father, who (as they say) is exclusively of the other two, the supreme God. And the other two Kinds of Worship they call inferior
Worship,

Worship, and say that they are to be paid to the different and inferior Gods.

Our Author goes on and tells us, Section cxxiii. That the Doctrine of the *three Hypostases* was neither the Doctrine of St. *Athanasius*, nor any of the *Nicene* Fathers; and his Reason for saying so is, that both the one and the others insisted that there was but one *Usia*, and the Words *Hypostasis* and *Usia* are but different Words for one and the same Thing, *viz.* Essence or Substance. I think nothing more need be said in Refutation, or for shewing the Falshood of this Position, than that both St. *Athanasius*, and the *Nicene* Fathers held, that there were three Persons in the divine Trinity; for it will be shewn by and by, why these Persons were called *Hypostases*, rather than *Usias*. And although it be true that both *Athanasius*, and the other *Nicene* Fathers, held *Usia* and *Hypostasis* to signify one and the same Thing; yet his Inferences from thence are not Truths.

First, He infers from thence, that saying the three Persons in the divine Trinity, are one *Usia*, and three *Hypostases*; is saying that one Substance is three Substances at the same Time, which he says, is a Contradiction in Terms.

Secondly, He together with *Vossius* infer from thence, that the Creed, commonly called the Creed of St. *Athanasius*, is not his. And,

Thirdly,

Thirdly, That the Creed commonly called St. *Athanasius's* Creed, contradicts the *Nicene* Creed. The one asserting, that there are *three Hypotheses* in the divine Trinity, and the other, that the *Son* is the same individual *Hypostasis* with the Father.

In Answer to the first of these Inferences, and to shew it is a Falshood, I must observe that if it had been said in the Creed, that there was but one indivisible and inseparable Substance *Usia* or *Hypostasis* in the divine Trinity; and that there were three specifically different, divided, and separated, and so independent Substances in the Trinity, at one and the same Time, that the Creed would have set forth a most evident Contradiction in Terms. But by the sensible Representation which God hath been graciously pleased to make of himself, by the material and visible Heavens, in order to enable Mankind to form a just and true, and useful Notion of his Manner of subsisting, in a Plurality of three substantial intelligent Agents, all of one and the same indivisible and inseparable Substance, in the one *Jehovah*, or divine Essence, but differing from each other in their States, Forms, Motions, and Manners of operating or acting, so as that they might be properly called three different substantial, intelligent Agents or Persons, so perfectly distinguished from each other, that no one of them can be said to be either of the other; and yet

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so co-operating together, although in different Ways and Manners, and so dependent upon each other in all their different Operations, that no one of them could possibly move, operate, or act, if they did not all co-operate together in the one indivisible and inseparable Substance; so that they may all as properly be called one Substance as three, and and three as one. And as all God's Revelations concerning his Manner of subsisting in Plurality in Unity are conformable to this sensibly perceptible Representation he hath been pleased to make of himself. Therefore to say, that one Substance is three different Substances in different Respects, or that three different Substances are one and the same individual Substance in different Respects, are so far from being Contradictions in Terms, or in the Things signified by the Terms that they are most clearly conceivable Truths, by Means of that Representation that God hath been pleased to make of himself, and which I have so clearly shewn in the annexed Treatise. And if our Author had happened to have recollected and considered this Representation which God hath been pleased to make of his Manner of subsisting in Plurality in Unity. I believe he would have been a little more cautious and prudent, and would not readily have denounced that to be a Contradiction, which is a most clear and conceivable Truth.

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Moreover the Author of the Creed commonly ascribed to St. *Athanasius* (since *Usia* and *Hypostasis* signify one and the same Thing) might have had very good Reason for choosing to use the Word *Hypostasis*, where he has used it, in speaking of the divine Persons, rather than the Word *Usia*. This latter being applicable to all Kinds of Substance, and to *Jehovah*, before he became *Elohim*, and chose to subsist personally: Therefore he might have rather chose it, to signify personal Substance by, in order to distinguish between Essence or Substance in general, and the personal Substance; for if he had used *Usia*, where he has used *Hypostasis*, *Hypostasis*, for the Sake of Distinction between the general and personal Substance, would have been more proper to have been put in the Place of *Usia*. Either one or the other, overthrow both the *Arian* and *Sabellian* Hypotheses; for by either the Co-eternity and Consubstantiality and Co-equality of the Persons are maintained against the *Arians*, and there being three real and substantial Persons, and not three Names for one and the same Thing is asserted in Contradiction to *Sabellians*.

Secondly, we may clearly perceive by what hath been said, that the Creed, that goes under the Name of St. *Athanasius*, may be his, notwithstanding all that our Author from *Vossius* hath said to the contrary; and that this Doctrine, of the three *Hypostases* truly

understood, and as I have now explained it, by the heavenly Representation, is not only the true scriptural Doctrine concerning the divine Trinity in Unity, but also was the Doctrine of the *Nicene* Fathers, who held three Persons in the divine Trinity; for it is not inconsistent, but perfectly consistent with the consubstantial Doctrine, or with the Belief that the three Persons different from each other in Respect of their States, Forms, Motions and Actions, are one and the same individual and inseparable Substance as hath been shewn by the heavenly Representation. And,

Thirdly, we may likewise most clearly perceive by what hath been said before, that the Creed commonly called the Creed of St. *Athanasius*, is so far from contradicting the *Nicene* Creed, (as our Author by not considering the sensible Representation which God hath been pleased to make of himself in his holy Word, nor the Doctrine of the holy Scriptures conformable thereunto, hath inconsiderately asserted) that it is perfectly consistent with it; for the three *Hypostases* in the *Athanasian* Creed, explained by and according to that heavenly Representation, have been shewn to be perfectly consistent with the Consubstantiality declared and set forth in the *Nicene*.

My Design in the annexed Treatise concerning the divine Trinity of Persons in essential
Unity,

Unity; and the Godhead of *Jesus Christ* the only begotten Son of God, whose Godhead I have there shewn to be one and the same with his Father's; was to shew the Truth of both those Doctrines and the Conceivableness of them, as they are represented and set forth in the holy Scriptures; and the great and spiritual Benefits and Encouragements to the Love of God, and to Holiness, and perfect Obedience to the Law of perfect Purity and Righteousness, those two Things that are indispensably necessary in order to Sanctification, Salvation, and true and rational Happiness both temporal and everlasting, that are to be obtained by the sincere and true Belief of these two Doctrines. And therefore, I had no Intention to concern myself with what the Fathers of the christian Church, and Councils had said, concerning either of these Points, because neither their Authority, nor any other human Authority, ever was, or ever can be of any Weight in determining, whether any Points of Doctrine are true or false. However, learned but inconsiderate Men, have too often, and too long urged their Authority as of Weight in such Cases; for which Reason I made use of no other Arguments, than those which the holy Scriptures afford, whose Truth is supported by the Reason of Things, and which are the only Arguments that are pertinent and proper, in all Cases where the Truth or Falshood of a

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Doctrine,

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Doctrines, which hath an Influence upon moral Practice, is the Point in Debate. But as our Author has denied the Truth of these true and truly scriptural, and spiritually beneficial Doctrines, and has zealously but vainly laboured to explode and extirpate the Belief of them out of the Minds of Mankind, and hath brought in some of the *Nicene* Fathers, as contradicting others with Respect to these two Doctrines of the *Trinity*, and the Godhead of *Jesus Christ*. And as I have in the annexed Treatise fully proved the Truth of both those scriptural Doctrines, and the Beneficialness of sincerely and truly believing them; so I thought it not amiss to say so much in few Words in this Preface, (which our Author has been the Occasion of my troubling the World with) as I think sufficient to convince him, that the Orthodox *Nicene* Fathers have not contradicted one another in any Thing they have said concerning any of these Doctrines.

I have before observed, that both the Doctrine of the divine Trinity, and that of the Godhead of *Jesus Christ*, have been greatly perplexed, by Persons, who without scriptural Authority, have asserted *Jesus Christ* to be one of the Persons in the divine Trinity, and have blended these very different Doctrines together in their Contests about them, by which they rendered both incomprehensible and unintelligible. Whereas the

Author

Author of the *Athanasian Creed*, hath been very careful to set these forth as very different Doctrines, that ought not to be jumbled and treated of together ; and he hath set forth the Doctrine of the divine Trinity, in perfect Conformity to the Representation and the Revelations made concerning it in the holy Scriptures, more fully and clearly, than it is in any of the other antient Creeds, which have been continued in the Christian Church.

He tells us, *That the one God is to be worshipped in Trinity, and the Trinity in Unity, (i. e.)* the three substantial Agents, which constitute the divine Trinity, so differ from each other, in respect of their State, Forms, Motions and Actions, that one can not be called the other ; and therefore must necessarily be called, as they really in these Respects are, three different substantial intelligent Agents or Persons, and yet in respect of their Essence or Substance they must be called, as they really are, but one individual and inseparable Substance, and so *consubstantial* ; and this is rendered most clearly conceivable by the sensible Representation that God hath been graciously pleased to make of himself by the material and visible Heavens, as I have shewn in the annexed Treatise. And therefore he truly says, the Persons are not to confounded, as they have been by the *Sabellians* ; nor the Substance to be divided, as it hath, by those who have

contended for *Jesus Christ's* being one of the Persons in the divine Trinity.

And when he says there is one *Hypostasis* or *Substance*, or *Person* of the Father, and another of the Son, and another of the holy Ghost. We may clearly perceive by his Saying, that the Substance is not to be divided, that he did not mean by *another Hypostasis*, *Substance* or *Person*, a Person of a specifically different Substance from, but of one and the same individual Substance with the Father, but another different from him, not in respect of Substance, but of its State, Form, Motion, and Action, as is rendered clearly conceivable by the Heavens by Representation; and therefore they are, as he says, all co-eternal, co-essential, and in all Respects, co-equal; and as none of the three can move or act unless all the three move and act together, altho' they be three, and that each of them may be strictly or properly called God, yet as no one of them can be called God exclusive of the other two, yet as he says there are not three Gods, nor three Lords.

And he says the Son is of the Father alone, not made nor created, but begotten. We are not to understand this of the Man *Jesus Christ*, who is in another Sense called the only begotten Son of God, but of the co-eternal and co-essential Person, distinguished by the Name of the Son in the divine Trinity, for he doth not speak of these two

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Sons together ; and by the Representation we may clearly conceive how the Son, in Respect of his Essence or Substance, may be said to be begotten or generated by the Father ; for although the Light in the material Heavens shone forth as soon as the Fire was kindled in their Center, yet it was generated by, and issued from the Fire, and therefore might properly be called the Son, and be said to be generated or begotten by that Fire. And as the Person called the Father in the divine Trinity is sensibly represented by the Fire in the material and visible Heavens ; and as the Person called the Son in the divine Trinity is represented by the Light in the material Heavens, we may thereby clearly conceive, how the second Person in the divine Trinity, although co-eternal with his Father in respect of his Essence or Substance, may strictly and properly be called his Son, and be said to be generated or begotten of him, however paradoxical it may appear when represented by Words, which do not always fully and clearly express our Conceptions.

And having more fully and explicitly and conceivably explained and set forth the Doctrine of the divine Trinity in Unity, as it is represented and set forth in the holy Scriptures, than it is in any of the other antient Creeds ; and as a distinct Doctrine by itself, and necessary to be believed, in order to Salvation and eternal Life : He then proceeds to shew

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the Godhead of *Jesus Christ* to be one and the same with his Father's, (*i. e.*) with the Godhead of the divine Trinity, who dwelt in him in all the Fulness of the Godhead, as another distinct Doctrine necessary to be believed by Mankind, in order to Salvation and eternal Life. But it must be acknowledged that he hath not been so explicit, and full and clear upon this Point as he hath been upon that of the divine Trinity in Unity, although he hath said what is sufficient to convince Mankind, ' that his Belief of this
' Point was conformable to the Doctrine of
' the holy Scriptures, and that he believed
' that the Godhead of the Man *Jesus Christ*
' was one and the same with that of God his
' Father (*i. e.*) of the whole Divine Trinity
' who dwell in him.'

And as *Jesus Christ* was perfect God and perfect Man, and that it is necessary to believe he was both, he begins with declaring his Incarnation by which he became perfect Man, by which his human Soul, or seminal Body, together with his human Spirit which were created before the World, and together with God his Father, who had not only essentially but spiritually united himself unto him, and so became one in all Respects with him, took human Flesh upon him in the Womb of the blessed Virgin *Mary* his Mother,

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And accordingly he says, *he was God of the Substance of his Father begotten before the World: And Man of the Substance of his Mother born in the World.* By which we here understand according to the holy Scriptures, that God not only by uniting the divine Substance to the Soul or seminal Body, and Spirit of *Jesus Christ*, whom he had created and produced into Being before the Creation of the World, or any other Creature, (for God exists, or is in and through, and over all his Creatures, essentially or substantially) but by dwelling in him, by the holy Spirit of Faith, which he communicated to him without Measure, he became God. All God's Will, his Thoughts, Words, and Actions, and all his other divine Perfections, thereby having become his: And therefore, he is said to be God of the Substance of his Father, begotten before the Worlds, on Account of the divine Substance, together with all the Fulness of the Godhead, and all the divine Perfections communicated to him, with that divine Substance and dwelling in him. Which appears plainly to be the Meaning and Belief of the Author of this Creed, by his calling him perfect God, and equal to the Father, as touching his Godhead; although inferior to him, as touching his Manhood; and although both God and Man, not two, but one *Christ*; and one not by Conversion of the Godhead into Flesh, but by taking the Manhood into God, not only

only by *Christ's* being in him, and he being in *Christ* substantially (for so all Mankind, and all other Creatures are in him, and he in them) but by this dwelling in *Christ*, and *Christ* in them, by the Unity and Community of one and the same holy Spirit, by which their Wills, Thoughts, Words, and Actions all became one and the same, as I have before observed.

And he hath very justly and usefully declared, that the Faith concerning both these Doctrines, which he hath set forth according to the holy Scriptures, is necessary to be believed in order to Salvation and eternal Life. For that Faith most evidently contains most powerful Motives to move Mankind to love God with all their Hearts, and to mortify and purify themselves from all bodily Lusts, which are two Things which are indispensably necessary to be done, in order to the Attainment of those great, good, and necessary Ends. And by the Denial of the true scriptural Faith, concerning these two Doctrines, and by teaching any other Belief concerning them, Men are deprived of those powerful Motives, by which they would be powerfully moved to do those Things which are self-sufficient and indispensably necessary to be done, in order to the Attainment of Salvation and eternal Life. And therefore, I say, that what he declared is Truth, and highly necessary, and always reasonable to be

be declared in the Church of God, that he that doth not keep the catholic Faith whole and undefiled, will perish everlastingly. And that the catholic Faith, concerning the divine Trinity in Unity ; and concerning the Godhead of *Jesus Christ*, being as he from the holy Scriptures hath declared them to be : Therefore, every one that will be saved, must think of the Trinity, and of the Godhead of *Jesus Christ*, as he from the holy Scriptures hath declared them to be, otherwise he cannot be saved.

And it is farther observable, that as the Author of the *Athanasian Creed*, hath been very full and particular in his Explication of the Doctrines of the divine Trinity in Unity, but more concise in his Explication of the Divinity, or Godhead of *Jesus Christ*, in the Creed set forth by him. So on the other hand the Fathers of the *Nicene Council*, in the Creed set forth by them, have set forth concisely the Doctrine of the divine Trinity, but have more at large set forth the Divinity of *Jesus Christ*, than *Athanasius* hath done. But that the Doctrines of both the Creeds, concerning both these Points are perfectly consistent with the Doctrine of the holy Scriptures concerning them, and that therefore the Doctrines of these two Creeds, are perfectly consistent with each other ; for it hath been shewn before, that the three *Hypostases* mentioned in the *Athanasian Creed*,
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are perfectly consistent with the Consubstantiality mentioned in the *Nicene*. And that therefore, they do not contradict each other as our Author has inconsiderately asserted. And as to his charging it as an Error in the Church of *Rome*, to believe the Word *Hypostasis*, to signify a substantial, intelligent Agent or Person, if she was guilty of nothing but this which he calls an Error, I should look on her to be both a pure, and uncorrupted, and infallible Church, in Respect of her Faith. But as she teaches, that *Jesus Christ*, perfect God and perfect Man, is one of the Persons in the divine Trinity, it is very evident that she hath not a right and true Notion of the three Persons in the Trinity; and that therefore the Faith which she teaches, with Respect both to that Article, and to that of the true Godhead of *Jesus Christ* is erroneous, as her Faith in many other Points is; and consequently, many of her Precepts both moral and ritual must necessarily be, as I have shewn them to be unrighteous, and destructive of true and spiritual Sanctification, and consequently of Salvation and eternal Life.

As to his saying, Section cxxxviii. *That although the Relation between two co-eternal and co-equal Beings might bear some Analogy to the Denomination of Brothers, yet it seems absolutely inconsistent with that of Father and Son.* I refer him for better Information in this

this Case, to the sensible Representation that God hath been pleased to make of himself by the material and visible Heavens, in his divinely revealed and holy Word, in order to enable Mankind to form a just and true Notion, of his Manner of subsisting in a Plurality of three Persons, whom he hath been pleased to distinguish by the Names of Father, Son, and holy Spirit, (at which our Author seems offended, and charges his so doing with Impropropriety or Inconsistency) in the one eternal *Jehovah*, or divine Essence : And to what I have said in the annexed Treatise concerning it, and the divine Persons sensibly signified and represented by it ; where he will find Co-eternity and Co-equality, to be so far from being *absolutely* inconsistent with, that they are perfectly consistent with the Denominations of Father and Son in the divine Trinity, as I have likewise before observed, and briefly but clearly shewn. Moreover, had he duly considered the holy Scriptures, he would have perceived that all Mankind who have ever existed in the World under the different Denominations of Fathers and Sons, as well as of Brothers, were cotemporary and co-equal ; and that therefore there was no Inconsistency in ascribing Co-eternity and Co-equality to both the Persons distinguished by the Names of the Father and the Son in the divine Trinity ; for every human Son, may truly be said to have been always

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cotemporary with, and co-equal to his Father in Respect of his Existence.

In his Section cxxxviii. he has mistaken the only begotten Son of God, the Man *Jesus Christ*, for the Person distinguished by the Name of Son in the divine Trinity, and so confounded the one with the other, which ought to be always distinguished from each other. The Son in the divine Trinity, can be demonstratively shewn to be consubstantial, and therefore co-eternal and co-equal in all Respects with the Person called the Father in the divine Trinity. Whereas no true Member of the one and only true catholic Church of God, ever asserted, that the only begotten Son of God, the Man *Christ Jesus* was co-essential and co-eternal and co-equal in all Respects with his Father, (*i. e.*) the whole divine Trinity, but only in Respect of his Godhead, which was one and the same with his Father's, which dwelt in him in all its Fulness, being equal to the Father, as touching his Godhead; and inferior to the Father, as touching his Manhood: So that the only begotten Son the Man *Jesus Christ*, was not God from all Eternity, nor before his human Nature was produced into Being before the World's, but from the Time that God most intimately united him to himself, and made him one God together with himself; he then became in Respect of his Godhead, co-eternal, co-essential, and in that
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Respect co-equal with his Father, and in that Respect together with his Father, he might most strictly and properly be called the eternal God.

In his Section cxxxix. he tells us, that *the Reason which led the Compilers of the Nicene Creed into the Determination of the Consubstantiality of the Father and the Son, was the Arian Doctrine, of the Sons being begotten of the Father before all Times and Ages, and therefore subsisted only through the Father's Will: But that he was not eternal, (i. e.) co-eternal with the Father, nor did he come into Existence along with the Father.* This is very true Doctrine with Respect to the Manhood of *Jesus Christ*, and therefore very specious; but this was all they acknowledged, or professed to believe concerning him, for they denied his Godhead, which the holy Scriptures have so fully and plainly set forth, which they have industriously, but vainly laboured to wrest, so as to favour their impious and wicked-making Belief, where they found they could not obliterate or expunge their Testimony.

The *Nicene Fathers*, in order to refute this impious and wicked Doctrine, compiled and set forth their Creed, wherein they according to the Doctrine of the holy Scriptures, declare him to be *of the Substance of the Father*, and consubstantially with the Father, in Respect of his Godhead, who did not
only

only substantially exist in him, as he does in, through, and over all Mankind, and all Creatures; but dwelt and operated, or acted in him, by being most intimately united to him, so as to become one God together with him, by Means of the holy Spirit of Faith communicated to him without Measure, as I have before observed. And by which his Co-eternity and Co-equality in Respect of his Godhead, would consequently most fully and clearly appear. But our Author was so far from labouring to shew and support the scriptural Truth set forth in this Creed, that he has laboured with as great Zeal to explode and destroy the Belief of it, as he had before shewn, to discredit the true scriptural Faith, set forth in the Creed ascribed to St. *Athanasius*.

And as these *Nicene* Fathers had annexed some *Anathemas* to their Creed, by which such as did not hold the true scriptural Faith concerning *Jesus*, were declared anathematized, (*i. e.*) separated from the Communion of the holy catholic Church. He says in his Section cxliii. that it does not seem easy to explain what is meant by their first Anathema, cursed [or separated be they from the Communion of the catholic Church] who say, there was a Time when the Son was not, and that he did not exist before he was begotten. But what he makes so great a Difficulty to explain, will be very easy
to

to such Persons as by the Son here, understand the Godhead which was most intimately united to him, which being one and the same with his Father's, existed really and actually, and not potentially from all Eternity; as for the Doctrine of the eternal Generation of the Son, either in Respect of his Godhead or Manhood, I look upon it to have been introduced by Persons who neither understood the true scriptural Doctrine of either the divine Trinity, or of the Godhead of *Jesus Christ*, the only begotten Son of God; and who have therefore confounded the one with the other; for although the co-essential Son, who was in all Respects co-equal with his Father, was co-eternal with him: And although the Godhead of the only begotten *Jesus Christ*, who was, and is one and the same with his Father, was from all Eternity in Respect of its essential or substantial Existence; yet neither the Generation of the one nor the other, can be said or conceived to be from all Eternity.

As to his saying to *this Effect*, that there are some who say, that there are some Things which Mankind are obliged to believe in order to their Salvation and eternal Life, which they cannot comprehend nor understand. I think this holds as strictly true of those who teach, that there are three Gods, *viz.* one supreme and two inferior, and two or three different Kinds of divine

Worship, as it does of the Church of *Rome*, which teaches the incomprehensible and unintelligible Doctrine of Transubstantiation, the one being as incomprehensible as the other. And I am sure, it is as difficult to comprehend and understand three distinct and different created, and dependent inferior Gods, which must be independent at the same Time, if they have free Wills (and if they have not they must be Machines, and no Gods) and the Consistency of God's creating two such inferior dependent and independent Gods, and of his instituting the different Kinds of divine Worship, with his perfect Wisdom and Goodness, and how the Belief of three such Gods, and of three different Kinds of Worship can contribute to the Attainment of Salvation and eternal Life; as it is to comprehend and understand, any of the absurd and unintelligible Doctrines with which the Church of *Rome*, or any other superstitious and schismatical Churches teach. And I have fully and clearly shewn in my Apology, that God never required, and that no true Church of God ever enjoined her Members to believe any Doctrines that they could not clearly comprehend and understand; and that the sincere and true Belief of them was highly necessary for the Attainment of Sanctification and Salvation, and true and rational Happiness both temporal and everlasting. And I have before in this

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Preface, but more fully in the annexed Treatise shewn, that the true scriptural Doctrines of the divine Trinity in substantial Unity, and of the one Godhead of *Jesus Christ*, together with his Father's, are not only most clearly conceivable and intelligible Truths, but also Truths that are highly necessary to be believed by Mankind, in order to their Sanctification and Salvation, and eternal Life. So that the Defenders of these true, and truly scriptural Doctrines, have not taken upon them to explain Things incomprehensible, and above the Reach of human Understandings, as he in Section clii. says they have; nor have roared loud against those who have attempted to *scrutinize the Things which belong to Heaven*. Although they have laboured to awaken those into a Sense of their Error and Wickedness, who have been industrious in wresting, and perverting the Sense of the holy Scriptures, in order to lead Mankind from the Belief of those Doctrines, which are so necessary to be believed by them, in order to their Salvation and eternal Life.

He says Section cxlix. That if the consubstantial Doctrine be true, and that the Son is the same undivided Substance with the Father; if the Son entered into the Womb of the Virgin *Mary* and became incarnate, it will necessarily follow, that the Father entered the Womb of the Virgin, and became

incarnate there, his Consequence is very just and very true; for the divine Substance is at all Times omnipresent, and in and through, and over all Things, in all Places, and therefore in the Body of *Christ* in the Womb of the Virgin *Mary*, and as the Body of *Christ* became incarnate there; so God the Father who was substantially in the Body and Spirit of *Christ*, and most intimately united to them, was at the same Time together with them in the Womb of the Virgin *Mary*, and became incarnate there. I cannot see the Reason why our Author produced this Argument, in order to overthrow the consubstantial Doctrine, and destroy the Credit of the *Nicene Creed*, which manifestly shews the Truth of both; had he argued to Purpose, he should have shewed if he could, that God who is omnipresent at all Times, was at a certain Time not in the Womb of the Virgin *Mary*, and that he did not there together with his only begotten Son *Jesus Christ* take human Flesh upon him.

Having got into this Way of reasoning without Consideration, he goes and says, Section cl. *That if God and Man be one Christ, and if Christ suffered for the Sins of Mankind, it necessarily follows that Christ suffered in his Godhead, as well as his Humanity, since otherwise it would have been the Man Jesus, and not Jesus the Messiah, that suffered for the Sins of Men.* Had our Author

hor duly considered the holy Scriptures, and the true End for which *Christ* suffered, and what it is that Men are taught to call to Mind by the Consideration of his Sufferings, that they may be spiritually benefited and sanctified and saved thereby. And that his Suffering and Death were not *vic rious*, as hath been impiously and wickedly taught by inconsiderate, and scripturally ignorant Teachers, as I have most clearly shewn in my *Apology* for the one and only true and christian Religion, he would have most clearly perceived that the Consideration of *Christ's* Suffering in his human Body, without the Suffering either of his own human immaterial, and therefore impassible Spirit, and without the Suffering of the spiritual and therefore impassible God that dwelt in him, and became God together with him, fully answers the great Ends for which he suffered, and most powerfully moves Mankind to love God with all their Hearts, &c. and to mortify, and purify themselves from all bodily Lusts, which are all the Things that are necessary to be done ; but they are indispensably necessary to be done, by all Mankind, in order to Sanctification and Salvation and eternal Life, and they most powerfully to move Men to do both these Things, which was the great End for which *Christ* suffered and died in his human Body. And had he likewise considered that God is sub-

stantially omnipresent, and therefore at all Times, in all Places and Things, and therefore in every Malefactor that is executed, substantially but impassible, because a spiritual Being, and therefore could not suffer in *Christ*, when his Body suffered the Pains of Death upon the Cross: And that for the same Reason the Spirit of *Christ* did not suffer when his Body suffered, unless it was by meditating on the Lusts and Wickedness of Mankind, by which they would be made everlastingly miserable, without sincere and true Repentance; which was a Godlike Kind of suffering, which no human Power had Authority to inflict. And had he likewise considered, the common Forms of human Language, and how they are to be understood; as when we say such a Man suffered (although we knew that he had an immaterial and an immortal Spirit, as well as a material and mortal Body) I believe no considerate Person would believe, that we meant the Man's immaterial and immortal Spirit suffered Death, when we said the Man so suffered; and therefore, I think if our Author had been a little more considerate, he would not have produced such weak Arguments in Favour of so bad a Cause, if any better could have been found. And therefore his saying, Section cli. that the Consubstantialists will hardly deny his Premises, but will not allow his Consequences, which he says, are

as demonstrably true as any Proposition in Mathematics is true ; for I have clearly shewn, that his Premises are false, and such as no considerate Person would have ventured to have advanced or to have reasoned from ; and therefore his Conclusions deduced from them cannot be as true as mathematical Propositions, which are deduced from Premises most evidently true.

In his four next following Sections, he says, Papists, in order to persuade Men out of their Senses, and to prevail with them to believe the absurd Doctrine of *Transubstantiation*, speak much of the Incomprehensibleness of God, and of his Attributes, and of the Insufficiency of our Abilities to reach or comprehend them ; and that therefore we ought to believe what the Scripture has said concerning them, whether we comprehend or understand it or not ; and as it is said in the holy Scripture by *Christ*, *This is my Body, and this is my Blood*, we ought to believe this *Mystery*, although we cannot comprehend how it can be true, and that when the *Protestants* argue against *Transubstantiation*, they never fail to object the equal Incredibility of a *consubstantial* Trinity. What he hath said to this Effect concerning Papists is very true ; but I shall not here concern myself about the Doctrine of *Transubstantiation*, having in the first Volume of my Apology put an End to all future Contest or Controversy about

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that Doctrine, having there spoken largely concerning all religious *Mysteries*; and having clearly shewn, that God never set forth any Doctrine in his holy Word necessary to be believed by Mankind, that he hath not enabled them most clearly to comprehend and understand, and to perceive, the Belief of it to be necessary for moving them to do the Things which are indispensibly necessary to be done for the Attainment of Sanctification, Salvation, and eternal Life. And that the Belief of the absurd and incomprehensible, and most manifestly false Doctrine of Transubstantiation, is so far from being conducive to Sanctification and Salvation, and eternal Life, that it is inconsistent with, and destructive of the Belief of that Faith, which is indispensably necessary to be sincerely and truly believed, in order to the Attainment of those great, necessary, and happy Ends. This I chose there to shew plainly and fully, because it is an Argument which is of itself sufficient to move Mankind to disbelieve and detest that most false and wicked, and everlastingly miserable-making Doctrine.

But as our Author in his hundred and fifty-sixth Section hath said, that *this Method of reasoning (which the Papists use) is as strong, wth regard to Consubstantiation, as Transubstantiation*; and that the Papists look upon the one Doctrine, to be as incredible as the other, as our Author seems to do. I refer both

both to the annexed Treatise, in order to convince themselves of the wide Difference that there is between these two Doctrines, in respect to Credibility ; for I have there shewn them, that the consubstantial Doctrine of the divine Trinity, is not only a most clear and conceivable Truth, but that the sincere and true Belief of it, is highly necessary for the Attainment of Sanctification and Salvation, and eternal Life. But no Man ever was, or ever will be able to shew that the Doctrine of Transubstantiation is true ; or that the Belief of it is necessary for the Attainment of either of these great, good, and necessary Ends ; so that our Author was not very considerate, when he imagined the Reasoning of Papists against Consubstantiation, to be as strong as the Reasoning of Protestants against Transubstantiation.

In his hundred and fifty-seventh Section he acknowledges, that both the Doctrine of the Trinity, and of the Eucharist, are revealed in *St. Matthew's Gospel*. But then he says, that the holy Scriptures are as silent about the Consubstantiality of the one, as about the Transubstantiation of the other. To which I answer, that he may be convinced of his Error, by perusing the annexed Treatise, where he will find, that by the sensible Representation that God hath been pleased to make of himself, and to which the Words *Jekovah Elohim*, wherever they occur in the holy Scriptures, do

do always refer; that the holy Scriptures are so far from being silent, about the Consubstantiality of the three Persons in the divine Trinity, that nothing is more frequently, nor more clearly set forth therein, and that there are few Chapters from the Beginning to the End of them, where that Doctrine is not set forth. As for the Doctrine of Transubstantiation, which he puts upon an equal Foot of Credibility, which I leave to the Doctors of the Church of *Rome*, to shew whether the Scriptures be silent about it or not; having fully shewn elsewhere, that it is not only an unscriptural, but an anti-scriptural Doctrine.

In the same foregoing Section, he tells, that *both Doctrines came originally from the same Oracle, the Papal Chair*. That the Doctrine of Transubstantiation was forged in the Church of *Rome*, when she fell from her primitive Purity, and became corrupted both in her Doctrines, and in her Precepts both moral and ritual, I readily grant our Author; but he will find that I have shewn, the Cons^ubsubstantiality of the three Persons in the divine Trinity to have been divinely revealed, and to have been sensibly represented to Mankind, and believed by all sincere and true Members of the true Church of God from the Beginning of the World; and therefore before there ever was a *Gentile* Pontiff or Christian Pope in Being; so that our Author's Zeal for promoting the Cause he had
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embarked in, hurried him far away from the Truth concerning this Point.

In his hundred and fifty-eighth Section he says, *He thinks it incumbent on those Protestant Bishops, who hold the Doctrine of a consubstantial Trinity, to inform us why the Infallibility of the Pope must be acknowledged in one of these Instances, and not in the other.* Since no Protestant Bishop that I have heard of, hath thought it incumbent upon him to answer his Book, which every one of them might think unworthy of an Answer, and to carry its own Refutation along with it, its Conclusions being all deduced from antiscriptural, and therefore false *metaphysical Conjectures*, and other ill-considered and false Premises; and therefore have not given him the Information he required and expected from them, that he may not think his Book unanswerable, because it has not been answered by a Protestant Bishop, who (I hope) all believe a divine consubstantial Trinity in essential Unity. And that he may not longer want the Information he seems earnestly to desire, and hoping that he will not look upon it as an Indignity offered to him to receive his Information from a Person that is not of the Episcopal Order, I, who am no dignified Clergyman, nor distinguished from those he calls the Bulk of the Clergy, have humbly presumed, as I thought it my Duty as a Clergyman and Minister of the most truly and best,

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best, though not perfectly reformed Episcopal Church in the Kingdom of *Ireland*, to inform him, that I do not believe the Pope, either in the midst of his Cardinals, nor at the Head of what they call a General Council, nor a General Council with or without the Pope at the Head of it, to be infallible either in his, or their Doctrine or Precepts, any longer than they govern and direct themselves by the holy Spirit of Faith which God revealed to our first Parents, and directs Mankind to perfect Obedience to the divinely revealed, and most perfect, and perfectly purifying spiritual Law. And that every particular Person in the World, who directs and governs himself wholly by this Faith and Law, is infallible, and as infallible as any Pope and General Council ever was, when they directed and governed themselves by this Faith and Law, by which, and by which only, they can be made infallible; and therefore I do not believe the papal Doctrine of Transubstantiation. But I believe the Doctrine of the Consubstantiality of the three Persons in the divine Trinity in essential Unity in the one *Jehovah* or divine Essence; but not because the Pope believes it, but because it is a Doctrine that is perfectly conformable to the divinely revealed Faith delivered to our first Parents, and powerfully moves Mankind to perfect Obedience to the most perfect and perfectly purifying divinely revealed spiritual

ritual and scriptural Law of perfect Righteousness ; and because I can clearly perceive and shew by the sensible Representation that God has been graciously pleased to make of himself, and of his Manner of subsisting in Plurality in substantial Unity in the one *Jebovah* or divine Essence. That the consubstantial Doctrine is a most clearly conceivable Truth ; and as I hope that I have hereby fully and satisfactorily informed our Author concerning the Point he seemed desirous to be informed about ; so I hope all the Protestant Bishops in these Kingdoms will approve of the Information, and look upon it as conformable to the Doctrine of the holy Scriptures.

And I take the Liberty of farther informing our Author, that all truly and scripturally learned Protestant Bishops, may with very just and good Reason say to him and his Associates in in Belief, who deny the Truth of the consubstantial Doctrine of the divine Trinity in Unity ; *Ye are blind, ye are blind*, because they shut their Eyes, and will not see by the spiritual Light of the divinely revealed Word, that sensible Representation that God hath been graciously pleased to make of himself by which they would be enabled most clearly to conceive the Truth of that consubstantial Doctrine.

And I desire his Leave to wait on him a little farther, that I may likewise inform him that the pious Compilers of our Liturgy, who
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made this metaphysical Doctrine of the Consubstantiality of the three Persons in the divine Trinity, a Part of the Publick Service in the Church, did not expect that any Disputes should be raised about it ; any more than they expected that Disputes would be raised about the no less metaphysical Doctrines of the Existence of God, or the Immortality of the Spirits of Men, or any other metaphysical Doctrine of our holy Religion, (for all true sanctifying, saving, and divinely revealed Religion is spiritual, and therefore metaphysical) which they have directed to be constantly preached in all the true Churches of God, that Mankind might be thereby put and kept continually in Mind of the true spiritual or metaphysical Faith, which indispensably obliges to Perseverance in perfect Obedience to the divinely revealed, and perfectly purifying spiritual, or metaphysical Law of perfect Righteousness. And that they made this spiritual, or metaphysical Doctrine of the Consubstantiality of the three Persons in the divine Trinity a Part of the Publick Service of the established Church, out of a very pious and truly religious Design, that Mankind might by the sincere and true Belief of it, be powerfully moved to love God with all their Hearts, &c. and manifest the Truth and Sincerity of their Love, by persevering in perfect Obedience to his most perfect and purifying Law of perfect Righteousness,

ness, which he gave us for no other Reason but to preserve, rescue, and deliver us from the Captivity and Tyranny of all our bodily Lusts, and consequently from all Kinds and Degrees of Wickedness and Misery, both temporal and everlasting. And the Disputes that have been raised about this metaphysical consubstantial Doctrine; and all the Disputes that have been ever raised about the metaphysical, or spiritual Doctrines of the Existence of God, and the Immortality of the Spirits of Men; and about a future State of everlasting Happiness or Misery, have been raised by scripturally ignorant Persons inclined to hearken to, believe, and obey the Dictates of their respective predominant bodily Lusts, and the groundless and fantastical Imaginations which they suggest to themselves, that they may be at Liberty to gratify them, without any conscientious Controulment or Restraint by discrediting those Doctrines which indispensably oblige to Mortification, and spiritual Purification.

I hope I have hereby fully informed our Author about all those Particulars he seemed so desirous to be inform'd of, but whether to his Satisfaction, I can't say. Whether he ought to be satisfied with the true Information I have given him, I refer him to the Judgment of all unprejudiced and impartial Persons; and of those Protestant Bishops from whom he expected his Information.

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In his Hundred and Fifty-ninth and last Section, he says, *he shall expect some of the Right Reverend Members of the Protestant Church of Ireland, either to account for this, or to exonerate their Consciences, by joining in an humble Remonstrance against it.* Probably they may be of Opinion, that I have fully and clearly accounted for all he expected them to account for, and that there is no Need of any other Remonstrance for exonerating their Consciences, than a Remonstrance of their Disapprobation and Detestation of this Attempt, to extirpate the Belief of a divinely revealed, and most clearly and conceivably true Article of Faith, and highly necessary to be believed, in order to the Attainment of Sanctification and Salvation and eternal Life out of the Minds of Mankind, and to substitute in the Stead of it, the most impious and wicked-making Doctrines of three different Sorts of Gods, and of three different Sorts of divine Worship.

He promises in the same Section, *That if any of them shall deign to honour his Treatise with an Answer, that if it pleases God to spare his Life, that it shall be speedily followed either by a Recantation or a Reply.* But as this Promise is only made to an Answer from some of the Right Reverend Members of the Protestant Church, he may think himself disengaged from either recanting or replying to an Answer that came from a Person

Person in a very low Station in the Protestant Church (with which he is satisfied and contented, however he may have been oppressed) and may look upon it as a Dishonour to draw up his Artillery against a Fort almost demolished with Age and Infirmities. But Truth is Truth, and Falshood Falshood, whatever Hands they come from. And if what I have published in answer to his Treatise be not thought sufficient to move our Author to recant his Errors, I am apprehensive it will be sufficient to with-hold him from venturing to attempt a Reply.

This Preface having swoln to a Size much longer than I designed it, will not admit of my animadverting sufficiently upon his Epistle Dedicatory, and therefore I leave it to others to make their Observations upon such Passages of it as the hasty and adventurous Author seems not to have well considered.

Such as his Saying, Page the 5th, *That any Attempt towards avoiding Diversity of [religious] Opinions, is useless and impracticable.* For if nothing was prescribed and taught by the Ministers of the Church of God, for Mankind to believe and obey, but the divine revealed Word and Law, and such Doctrines and Commandments, as could be most clearly shewn to be perfectly conformable to them, Persons who hearken to, and believe them, could not be otherwise than all of one Belief and Opinion in all Matters

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of Religion both doctrinal and practical ; for that Faith which is demonstratively true, and can be most clearly shewn to be so, and that Law which can be most clearly shewn to be perfectly Righteous, contain the whole of all true sanctifying and saving Religion ; and they can be shewn to be self-sufficient, and indispensably necessary to be sincerely and truly believed, and perfectly obeyed, in order to the Attainment of Sanctification and true Piety, and perfect Righteousness, and of Salvation, and of true and rational Happiness, both temporal and everlasting. Therefore if these, and only these few most plain and clearly comprehensible Truths were constantly inculcated to Mankind, they would be moved by the Consideration of their true Interest, to hearken to, and believe them ; and if they did, they must necessarily by this most useful and practicable (although unpractised) Method be all of one Mind, as well as one Profession, with Respect to their religious Opinions, and there could not possibly be any Diversity of Religions among Mankind. And

Such as saying, Page the 20th, *That God did not form human Nature so, as to necessitate all Mankind to be of one Mind (with Respect to Religion) but having made Mankind to be free Agents, he left them in the Hand of their own Council, to chuse their own Opinions, (with Respect to Religion) for themselves,*
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which is not Truth ; for although God made all Mankind spiritually free Agents ; he did not leave them to chuse for themselves their religious Opinions ; for as soon as he created them, he gave them a most perfect, and perfectly purifying spiritual Law, and most powerful Motives to persevere in perfect Obedience to it ; by which they were given to understand, that if they would chuse to believe any other religious Doctrines or Opinions than those he then revealed to them, they would necessarily, and by the Reason of Things, become wicked and miserable both temporally and everlastingly. And

Such as his saying, Page the 18th, *That the established Religion of every Country, is what constitutes Orthodoxy* : And Page the 25th, *That a Man's being of a wrong Opinion, is not what properly constitutes him an Heretic ; but his being of a different Opinion from the Majority.* New and strange Doctrine ; for from the Beginning, the divinely revealed and demonstratively true fundamental Articles of the spiritual Faith, and the divinely revealed fundamental, and perfectly purifying spiritual Law of perfect Righteousness, which God by Revelation gave to our first Parents, have constituted Orthodoxy, and have been the infallible Rule and Standard by which all religious Doctrines, and Precepts ought to have been tried and judged of, whether they were Orthodox, or not ;

and whether they who believed and obeyed them were wise, and in a right and happy-making Way of thinking or not. And he, and he only, hath been always truly denominated an Heretic, who rejected the Belief of these, or any of these divinely revealed fundamental Articles of the spiritual Faith; and consequently his Obedience to the divinely revealed and fundamental purifying spiritual Law: And who believes particular Doctrines, and obeys particular Precepts which are inconsistent with, and destructive of, the Belief of the fundamental Articles of the divinely revealed spiritual Faith, and of Obedience to the divinely revealed fundamental purifying spiritual Law of perfect Righteousness. And,

Such as his saying, Page 26th, *that Men's [religious] Opinions are purely speculative.* And Page 29th, *that Men's bearing Ill-will to others, who differ from them in their [religious] Opinions, can be attributed to nothing but to a vitious Pride in our Nature.* For there never was a truly religious Doctrine or Opinion taken up, and religiously embraced and contended for, for any other Reason than as the Belief of a Truth powerfully moving Mankind to Virtue, and Obedience to the moral Law, which is necessary to be obeyed in order to Sanctification and Righteousness, and Salvation, and eternal Life. Neither was there ever a superstitious
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or falsely religious Opinion taken up and persevered in by any Man merely for the Sake of barely contemplating upon it, but for encouraging himself in the sensual Gratification of his predominant bodily Lusts, by which he is made malevolent, and ill disposed towards all those who differ in their religious Opinions from him, but more virulently and inveterately against those whose Opinions are truly religious, because by them the Falsehood and wicked and destructive Tendency of all superstitious Opinions are detected and laid open; so that no religious Opinion, whether true or false is purely speculative, they being all taken up for the Regulation of Practice whether good or evil. And a truly religious Man may dislike and be displeased with a Person who differs in Opinion from him, because he knows he will be made wicked and everlastingly miserable by it, and be moved by it to be very injurious to others. But although he may dislike and be displeased and offended with another for thus differing in Opinion from him, he will never bear Ill-will towards him, or do him any Kind of Injury, but will be always disposed to do him all the good Offices in his Power, and to rescue him from his Error, that he may be as virtuous and as happy as himself both temporally and everlastingly; so that if he be angry he sinneth not, his Anger is that of a sincere Friend, and not of an Enemy. It is

only the superstitious and falsely Religious that hate and are evilly disposed towards the *Persons* and Prosperity of those who differ from them in their irreligious Opinions; because they will not keep them in Continuance by being wicked, and in the Ways that they themselves have chosen to be so.

I leave our Author's other not well considered Sayings, dispersed through his Dedication to be re-considered by himself, or animadverted upon by others, who may have more Leisure. But as he seems earnestly desirous of a farther Reformation of our Articles and Liturgy, and very zealous for having the *Athanasian* Creed (and I think the *Nicene* too) expunged out of the public Service of the Church, and for having every Thing removed out of the Way that may give Offence to well-meaning Persons; I must therefore desire his Leave to make two or three Observations upon his earnest Desires, which may be of some Use both to him and others to consider. And,

First, That as I have before shewn the Doctrines of the two afore-mentioned Creeds to be conformable to the divinely revealed Faith set forth in the holy Scriptures, and to tend powerfully to move Mankind to persevere in perfect Obedience to the holy-making divinely revealed and perfectly purifying spiritual and scriptural Law, I believe the Right Reverend Body of the Bishops,
and

and the reverend Representatives of the Body of the Clergy, when permitted synodically to assemble, in order to revise and make such Alterations either in the Articles of our Religion, or our public Liturgy, or our ecclesiastical Canons, will expect better Reasons than our Author has hitherto offered, before they will enter upon the Consideration whether these Creeds should be removed out of our public Church Service or not.

Secondly, That whenever they are permitted to enter upon the Work of Reformation of such Things, as may upon most mature Deliberation be judged necessary. I say, with most humble Submission to their better Judgment, that I think the Consideration of what will be agreeable or disagreeable, to the unconstant Humours or Opinions of the People, however well they may mean, ought to have no Weight in their Deliberations upon such an important Affair; and that the great and fundamental Consideration, by which they ought to govern themselves upon such Occasions, is that of the true and spiritual Benefit of Mankind, both temporal and everlasting.

Thirdly, That as the divinely revealed fundamental Articles of the demonstratively true spiritual and scriptural Faith, which God revealed to our first Parents; and the self-evidently righteous and most perfect, and only perfectly purifying spiritual and scriptu-

ral fundamental Law, which he at the same Time by Revelation made known to them, comprehend and contain all Things necessary to be known, believed, and done by all Mankind, in order to their Sanctification and Salvation, and true and rational Happiness both temporal and everlasting; and consequently comprehend and contain all the true sanctifying and saving divinely revealed spiritual and scriptural and truly christian Religion that ever was, or ever will, or can be in the World: It necessarily follows, that these fundamental divinely revealed Articles of Faith, and this divinely revealed fundamental spiritual and scriptural Law, are the Things, and the only Things that ought to be constantly inculcated in the Church of God, by his holy Ministers to Mankind.

Fourthly, That if therefore the Bishops and Clergy of these Kingdoms were permitted synodically to assemble, and licensed by the civil Power, to make such Alterations in the established Methods of publicly instructing the People in the Knowledge of the true Religion from the Desk and Pulpit. If they should chuse to begin with compiling a Set of Homilies, Discourses or Sermons, which all the Clergy, might be canonically and legally obliged publicly to read or preach to their respective Congregations instead of their own private Compositions, and setting forth the following Particulars only.

First,

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First, From the holy Scriptures, the divinely revealed fundamental Articles of the spiritual and scriptural Faith; and the divinely revealed fundamental spiritual and scriptural Law, in few Words; and so as that they might be clearly comprehended, and easily and readily and continually remembered by all that heard them, by the Help of the instructive and memorial ritual Ordinances appointed to be daily administered for that Purpose. And,

Secondly, The demonstrative Proofs of their divine Original or Revelation, and consequently of their divine Authority: And of their Perfection, and of their clear and evident Truth, and purifying Power and perfect Righteousness. And,

Thirdly, The Self-sufficiency and indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in order to the Attainment of true and spiritual Sanctification, and Salvation, and true and rational Happiness, both temporal and everlasting. And,

Fourthly, Setting forth likewise, the divine Original of all the instructive and memorial ritual Ordinances, and the true and only End for which they were appointed to be publicly administered, and attended upon and observed: And their great Propriety for answering the End for which they were originally

nally instituted by God; and the general Necessity and spiritual Profitableness of attending to them, and participating of them, when and where they are publickly administered, according to God's Appointment after the most edifying or instructive Manner, by those Persons and by those only, whom God hath separated and appointed and authorized exclusively of all others, publickly to administer them, that they might not be abused and perverted to superstitious and wicked-making Ends and Purposes.

By such a Set of Homilies, Discourses or Sermons, constantly read or preached in all Congregations of the Church of God, Mankind would be speedily brought to a perfect Knowledge, and it is highly probable to the sincere and true Belief of, and perfect Obedience to, the one and only true sanctifying and saving Religion, that ever was, or ever will or can be in the World, and thereby to the Knowledge of every Thing necessary to be known, believed, or done by them, in order (not to outward and hypocritical Sanctification, but) to their true and spiritual Sanctification, and Salvation and eternal Life, as I have shewn more largely, in my Apology for the one and only true and divinely revealed and christian Religion. And by this Means the established episcopal Church of God might justly set up for Infallibility, because she could then demonstratively shew that all her

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Doctrines, and moral Precepts, which she taught her Communicants to believe and obey, were infallibly revealed by God, and infallibly true and perfectly righteous, and infallibly necessary to be sincerely and truly believed, and perfectly obeyed by all Mankind, in order to their true and spiritual Sanctification and Salvation, and eternal Life.

And this first Step being taken towards a more perfect Reformation of our Church and Religion, by a most perfect Reformation of all Discourses uttered from the Pulpit. The most and right reverend Fathers of our Church, synodically assembled together with their reverend Brethren, the Representatives of the inferior Clergy, knowing that the Articles of our Religion, were originally compiled for the Instruction of Mankind, in the Knowledge of the true Religion, that they might be unanimous in their Sentiments about it; and that Mankind can never be brought to be unanimous, nor kept in Unanimity with Respect to Religion, otherwise than by plain and demonstrative and spiritually beneficial spiritual Truths, plainly set before them. And knowing likewise, that all the divinely instituted instructive and memorial ritual Ordinances, not only of preaching, but of public Prayer and Praise, and Thanksgiving, and of the two Sacraments or holy Ordinances of Baptism, and of the Supper of our Lord, and of Confirmation, were di-

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divinely instituted for no other Reason or End, but for instructing Mankind in the Knowledge, and for putting and keeping them continually in Mind of the Faith and Law, by which, and by which only, they can be sanctified and saved; and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in order to true and spiritual Sanctification, Salvation, and eternal Life, as I have most clearly shewn in my Apology for the one and only true and divinely revealed sanctifying and saving, spiritual and scriptural, and truly christian Religion. They would hereby clearly perceive, that the next Step most proper and necessary to be taken, in order to such a perfect Reformation which would be incapable of ever admitting of any future Improvement or Amendment, in order to render our Church's Method of Instruction in the Knowledge of the one, and only true sanctifying and saving Religion, more edifying or instructive, would be to consider, whether the Articles of our Religion, as they now stand, although they be true, be such as perfectly answer the End for which they were originally compiled; and whether that End might not be more fully and perfectly answered by lessening their Number. And likewise by considering, whether the Liturgy of our Church (although as it now stands, it answers the End for which

it

it was composed) might not however admit of such Alteration, as it might thereby perfectly answer the End, for which all the divinely instituted Instructions and memorial Ordinances, were appointed to be publickly administered and observed. And if upon most mature Deliberation, it would evidently appear, that making certain Alterations in our Articles, that every Person who attentively read and considered them, would clearly perceive the fundamental Articles of the divinely revealed sanctifying and saving, spiritual and scriptural Faith, and the divinely revealed spiritual and scriptural Law, which constitute and comprehend the whole of the one, and only true, and divinely revealed sanctifying and saving, spiritual and scriptural and christian Religion; and the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other. And if it should likewise evidently appear, that by making certain Alterations in our publick Liturgies, that all Persons who attended to it, would necessarily be put in Mind of the fundamental Articles of the divinely revealed spiritual and scriptural Faith, and of the divinely revealed spiritual and scriptural Law; and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in order to the Attainment of true and spiritual Sanctification,

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Salvation, and eternal Life, which is the true and only End for which all the divinely instituted Ordinances were appointed to be publickly administred and observed, and consequently of all public liturgic Offices. The Fathers of the Church synodically assembled, together with the Representatives of the inferior Clergy, moved by the holy Spirit of the divinely revealed Word, would, without Scruple or Hesitation, proceed to such Alterations as they should perceive to be necessary, for rendering the publick Worship of the Church so perfect, as to be incapable of any farther Improvement or Amendment to the End of the World. And by such Alterations, the established Episcopal Church, would become as infallible in Respect of her ritual Ordinances, as in Respect of her Doctrines and moral Precepts, and in every Respect as infallible as any Church that ever was, or can be in the World: For then her Members would be perfectly enabled to shew to all Gain-sayers, that all the divinely instituted ritual Ordinances, which she enjoins her truly and apostolically ordained Ministers, publicly to administer, and all her Members to attend, and observe, and participate of, to be such in themselves as are most proper for answering the Ends for which all the divinely instituted instructive and memorial ritual Ordinances, were appointed to be publickly administered and observed; and that the edifying

fyng and instructive Manner in which all her truly ordained Ministers, publicly administer them, is the best Manner of administering them, in order to their answering the true and only End for which they were instituted by God.

And as some of the scismatical Churches in Christendom, superstitiously enjoin Ordinances to be publicly administred and observed, which God hath not appointed; and as others of them, as superstitiously abstain from the Observance of some of those Ordinances which are most evidently of divine Institution, and on account of Scruples about Circumstances indifferent of themselves, and enjoined for no other Reason, but for the Preservation of Uniformity, Decency, and good Order in the Publick Worship of God; and which having been left by God to the Governors and Ministers of his Church to determine and enjoin according to their Discretion. And as all the schismatical Churches that have ever been in the World, have ever made the Observance of ritual Ordinances a Part, and the Generality of them, the principal Part of their Religion, by which they have been brought to overlook and neglect the sincere and true Belief of, and Obedience to the divinely revealed spiritual Faith and Law, by which, and by which only, Mankind can be sanctified and saved. And by which all the divinely instituted Ordinances
have

have been abused and perverted to superstitious, and very wicked Purposes. The true Church of God, when perfectly reformed, would be able to shew all corrupt, false, and schismatical Churches their Errors, in all these Respects, without much Trouble or Controversy. And as no one well-meaning Person, whether in or out of her Communion, could find real Faults in any Respect, with a Church thus perfectly reformed in all Respects; therefore no Regard ought to be had to the liking or disliking of inconsiderate and Lust-blinded, and evil-minded Persons by these concerned in Matters of religious Reformation; by which our Author, and all truly considerate Persons may plainly perceive, that the only Consideration that ought to have Weight with Persons lawfully authorized to set about the Work of religious Reformation, is what may be most proper, and therefore necessary to be established for the spiritual Benefit of Mankind, both temp'ral and everlasting.

For my own Part, I think the reformed and established apostolic, or episcopal Church in these Kingdoms, to be the best constituted visible Church in the World that I know of; and I am sure, because I can demonstratively shew, that whoever will sincerely and truly believe her Doctrines, and obey her Precepts, and attentively observe her Ordinances, will necessarily, and by the Reason

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Reason of Things, be truly and spiritually sanctified in this World, and consequently saved and made everlastingly happy in the next. And therefore every Member of her Communion have great Reason daily to thank God for her being so far truly reformed. But I cannot with Truth say so, of any other visible Church, reformed or unreformed that I know upon Earth ; nor any one of them that I could sincerely communicate with, for the following Reasons : Because all their distinguishing Doctrines by which they stand distinguished from each other ; and from the one and only true holy Catholick, visible and invisible Church of God upon Earth, are false and superstitious, and the Belief of them inconsistent with, and destructive of the divine revealed, sanctifying and saving spiritual and scriptural Faith which directs us to love God with all our Hearts, and to persevere in perfect Obedience to the purifying Law of perfect Charity and Righteousness. And because all the distinguishing moral, or rather immoral Precepts by which they stand distinguished from the holy Catholick Church, are the same, and tend to make Mankind malevolent and uncharitable, and either openly or hypocritically wicked ; and are therefore inconsistent with, and destructive of perfect Obedience to the divinely revealed Law of perfect Purity, Piety, Charity and Righteousness

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ousness, and consequently of Sanctification, Salvation, and eternal Life.

But I am likewise of Opinion, that although our holy Church is so far truly reformed, that all sincere and true Members of her Communion, may attain to true and spiritual Sanctification, and will thereby obtain Salvation and eternal Life. Yet that she is still capable of, and stands in Need of farther Reformation (not in these Points which our Author, and those without, who bear evil Will to her, would have reformed) in order to her becoming a truly and perfectly infallible Church, in respect of all her Doctrines, and of all her Precepts both moral and ritual ; that all those who would constantly attend her Communion, might, by so doing, necessarily become perfectly instructed in the Knowledge of the divinely revealed sanctifying and saving spiritual and scriptural Faith and Law ; by which, and by which only, Mankind can be sanctified and saved, and of the indispenable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in order to the Attainment of Sanctification and Salvation, and of true and rational Happiness both temporal and everlasting. And that they might likewise be thereby put and kept continually in Mind of these Things which are so indispensably to be kept in continual Remembrance by all Mankind, in order to
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their Attainment of those great, necessary, and happy Ends; that the one and only true sanctifying and saving Religion, may by these Means be revived and restored to the World again, in its original Purity and Perfection, in order to the Revival and Restoration of true and spiritual, and not hypocritical Purity, Piety, Charity and Righteousness, and of every other moral Virtue, which have been all upon the decline for some Ages, so far as to be but very little considered, regarded, or practised by the Generality of any Rank, or Order of Mankind in any State or Kingdom in Christendom, any more than they are in any other of the Nations upon the Earth. And by this Means the Generality of Mankind have been brought to give themselves up to be wholly governed by the Dictates of their respective predominant bodily Lusts; and the World hath been filled and overrun with Fraud and Violence, and all Kinds and Degrees both of open avowed, and of clandestine and hypocritical Wickedness, Pride, Luxury, and all Kinds of Sensuality and Avarice on the one Hand; being fed and supported by Fraud and Injustice, and Oppression, and Misery, both private and publick, on the other. Evils that are destructive of all moral and social Virtues; and of the true temporal Prosperity and Happiness of all Communities in this World, and of the everlasting Happiness of Mankind in the next.

And

And however, otherwise inconsiderate and and short-sighted Politicians, and temporary Expedient-Mongers may think, these temporally and everlasting destructive Evils, are no other Way to be removed, but by the Revival and Restoration of the one and only true and Christian Religion in its primitive Purity and Perfection to the World again, which strikes at, and extirpates all those bitter Roots, the bodily Lusts of Mankind, from which all Branches of Wickedness shoot forth, that corrupt and injure Mankind; and therefore it evidently appears to be the indispensable Duty of all Ranks and Orders of Mankind in all States and Stations from the highest to the lowest, as it is their true and spiritual Interest both temporal and everlasting; to awake and become Partakers of the *first Resurrection* from the Graves of their Lusts, in which they have too long slept; and to give their Assistance as far as they are able, (and every Person has some Degree and Measure of Ability) to the Revival and Restoration of the one and only true sanctifying and saving, spiritual and scriptural, and divinely revealed Christian Religion, in its original Purity and Perfection to the World again, by the only true Means by which, by the Grace of God, it can be revived and restored, and which, by God's Assistance, will, in a short Time, be plainly and fully set before them.

And

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And I sincerely wish our Author had employed the Time in setting forth before Mankind the one and only true sanctifying and saving spiritual and scriptural and divinely revealed Christian Religion, and the indispensable Necessity of sincerely and truly believing and perfectly obeying it, in order to Sanctification and Salvation and eternal Life, and in shewing likewise the best, or only true and infallible Method to be taken, and constantly used for putting and keeping Men continually in Mind of it, and of the indispensable Necessity of persevering in the sincere and true Belief of it, and in perfect Obedience to it; that he hath spent in labouring to prevail with Mankind to believe and rely upon the Anti-scriptural Belief and Assistance of imaginary Beings in the Work of their Sanctification and Salvation; and to discourage and dissuade them from the Belief of that truly scriptural Doctrine which is set forth in the *Athanasian* and *Nicene* Creeds, and which is so beneficial to be believed, in order to move Mankind to love God with all their Hearts, &c. and to mortify and purify themselves from all their bodily Lusts; and by so doing persevere in perfect Obedience to the most perfect and purifying spiritual and scriptural Law, which are the two Things which are self-sufficient and indispensably necessary to be done by Mankind, in order to their Sanctification and Salvation and eternal

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eternal Life, and I hope he will be awakened by what I have set before him in this Preface, and in the annexed Treatise, and be brought to a more solid and rational, and religious Way of Thinking, and delivered from his *physical and metaphysical Errors*, by which he seems to have been led into so many destructive anti-scriptural Errors in *Theology*.

TO

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 DIVINE TRINITY,
 And DIVINITY of
 J E S U S C H R I S T.

BEFORE I proceed to shew the Truth of this divinely revealed and holy scriptural Doctrine, I think it necessary to recall to the Remembrance of my Readers, some of those Truths which I have before mentioned under the Article or Word Man. As,

First, That Man consists of a material and mortal Body, and of an immaterial and immortal Spirit.

Secondly, That his natural, or material and mortal Body is capable of no other Kind of Knowledge than that of the sensibly perceptible Properties of natural or material Things; and that therefore the natural or bodily Knowledge of
 B Man,

Man, extends no farther than the Knowledge of such Brutes as have the same Number of bodily Organs of Sensation that Man hath; and that this Knowledge is sufficient both for Men and Brutes, for stirring up in them all those Appetites, or Desires and Aversions, which are necessary for moving them to provide and procure those Things which are necessary for their bodily Sustenance, and the Prolongation of the animal Life, and for the Continuance of their Species.

Thirdly, That this natural or bodily Knowledge which Men have in common with Brutes, is communicated to them by the Means or Mediation of their bodily Organs of Sensation, which have pleasing, or painful and displeasing Motions excited in them, by their Contact with their Objects; or by the material Air reflected from Objects at a Distance to these Organs of Sensation, and stirring up such pleasing or displeasing Motions in them, which being communicated to the Seat of Imagination, there excite pleasing or displeasing Ideas concerning the sensibly perceptible material Objects, and consequently those Motions which are called Desires or Aversions for them; and consequently those muscular and local Motions, which are proper for the Procurement or Avoidances of the Objects, according as they occasioned agreeable and pleasing, or disagreeable and displeasing Sensations in the Body.

Fourthly

Fourthly, The immaterial and immortal Spirit of Man is capable not only of the Knowledge of material or immaterial Things, which the Body, or natural or outward Man is capable of knowing; but also of the Knowledge of immaterial, or supernatural or spiritual Things, States and Actions, which the Bodies of Men and Brutes are incapable of knowing, because they can only be spiritually discerned, (*i. e.*) by spiritual Beings, and by the spiritual Light of God's revealed Word.

Fifthly, That the Knowledge which the Spirit of Man hath of natural or material Things, is communicated to it by the Reports which the bodily Senses and Appetites make to it concerning them; and although it be capable of enlarging and lessening, and of combining or compounding together, and of separating the Ideas of natural or material Things, yet it is incapable and unable of forming an Idea of any natural or material Thing, that was never made known to it by the Reports of the bodily Sensations.

Sixthly, That the Knowledge which the Spirit of Man hath of immaterial, or supernatural or spiritual Things, States or Actions, is communicated to it, and could be no other Way communicated to it, than by the spiritual Light of God's revealed Word, and by sensible Representations of them.

Seventhly, That by the Light of God's revealed Word only, and without Representa-

tions of them by some sensible Signs or Symbols, the Spirit of Man could not have been able to have formed any just or true Notion of any spiritual Things, by the bare Revelation of their Name and of their Existence to it; and therefore it could have no useful or beneficial Knowledge of any of them, unless they were also represented to it by Things of which it had just and true Ideas. No Man could possibly form a just and true Notion even of any natural Thing by being told the Name of it, and that such a Thing existed, which had never fallen under his own sensible Observation, unless it was also described, and represented to him by Things of which he had had just and true Ideas. Should a Traveller tell another Person that had never seen nor heard a Parrot described or represented to him, by that Revelation of its bare Name to him, if his Informer, the Revealer of that Name to him, was a Person upon whose Veracity he thought he might rely, he might be thereby induced to believe, that there was something in the World that was called by that Name; but by that Revelation, he could not form any just or true Notion of it, nor could he thereby know, or say, whether it was a Piece of household Furniture, or a Vegetable, or a Kind of Fish, or any other particular Thing whatever; but if to the Revelation of the Name, his Informer had added a just and true Description of it, and
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Of the DIVINE TRINITY.

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represented it by a Bird with a Beak and Feathers, and Claws, or like other Birds which he had seen and had Ideas of, he would by that Means been able to have formed a just and true, although not a complete and adequate Notion of it. The Case is the same with respect to spiritual and sensibly imperceptible Things, of whose Existence Man could never have had any Knowledge without a divine Revelation; and if God had only revealed their Names to Men, and had not also represented them to them by such sensible Things as they had observed, and had just and true Ideas of, the bare Revelation of their Names to them would have been of no Use or Benefit to them, for they would not have been thereby enabled to have formed any just, or true or useful Notions of them; and the Notions they would have attempted to have formed of them, would have been very different, and none of them true and spiritually beneficial: But as it is spiritually beneficial to Mankind, to have true Knowledge, and therefore true Notions of spiritual Things, therefore God was most graciously pleased, not only to reveal himself and other spiritual Things to them, but also to represent them to them by natural and sensibly perceptible Things, of which they had, or might have just and true, and useful Ideas, that they might be thereby enabled to form just and true, and

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useful, although not perfect and adequate Notions of them, so that if their Notions and Knowledge of them were not compleat and perfect concerning them, yet they would be sufficient, and all that is necessary for them to know concerning them in this World; in order to move them most powerfully to believe and do those Things, by which they would be made truly and spiritually happy in this World, and perfectly and everlastingly so in the next.

These few Things are necessary to be known and kept in Remembrance, being previously set forth; I judge it necessary in the next Place to consider, that our most gracious God in order to enable Mankind to form a just, and although not a compleat and adequate, yet a most useful and spiritually beneficial Notion of himself, hath been not only pleased to reveal, but also sensibly to signify and represent himself to them, by sensible Signs and Representations, of which they have, or may have, just and true Ideas, as far as it concerns them to have such Ideas of them. And the sensible Representations which he was most graciously pleased to make of himself for the spiritual Instruction and Benefit of Mankind, were *two*, (*viz.*) the material and visible Heavens; and a visible and earthly Father of Children. For no one of these Representations without the other would have been sufficient to have enabled Mankind to have formed

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ed a just and true, and spiritually beneficial Notion of him ; but by taking both these sensible Representations into our Consideration, we are by them perfectly enabled to form a just and true Notion of him, by which we are not only most powerfully moved to admire and fear him, but to adore and love him, and to persevere in perfect Obedience to his most gracious and most perfect and perfectly purifying spiritual Law, by which we are made truly and spiritually happy, both temporally and everlastingly.

By the Representation which he was graciously pleased to make of himself by the material and visible Heavens, we are enabled to form a just and true, and useful, though not an adequate Notion of his Ubiquity or Omnipresence, and of his being in and through and over all, and consequently of his Omniscience, and Omnipotence and All-sufficiency : and of his wonderful Manner of subsisting and operating or acting in a Plurality, in the one undivided and indivisible *Jehovah* or divine Essence, both in the natural or material, and spiritual or moral Worlds. And how although *three Persons* perfectly distinct and distinguishable, and different from each other in their Forms and States, and in all their Motions, Operations or Actions, in the one *Jehovah* or divine Essence, are yet but one God ; and how no one of them can will, or act indepen-

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dently of the other two, or unless they all will, and co-operate together, though in different Manners for the Production of every divine Effect, and how, for that Reason, every Action of any one of them may with equal Propriety be ascribed to any of the other Persons, or to them altogether, and how every one of them are co-eternal in Respect of their Essence, and none of them prior or posterior to any of the other, and how all are co-equal to each other, in Respect of their Powers and Perfections, and Acts or Operations, so that no one of them is greater or less than another, and although every one of them be a divine Person and therefore God, yet no one of them is God exclusive of the other two; and therefore, although three divine Persons, and consequently *three* Gods, but not three Gods independent and exclusive of each other, nor any of them God exclusive of the other two, but altogether one God co-eternal, co-essential, and co-equal, in all divine Powers and Perfections. These divinely revealed spiritual and scriptural Truths are all rendered most clearly conceivable, or comprehensible and intelligible, by the sensible Representation that he hath been most graciously pleased to make of himself by the material and visible Heavens, by which we become the Object of the Wonder and Admiration, and of superstitions or servile Fear of all Mankind.

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By the Representation which God was most graciously pleased to make of himself by a personal and earthly Father, (sometimes called the Son, and sometimes the holy Spirit, according to the different Forms and States in which the divine Essence subsists, as one and the same visible Heavens, is called Fire and Light, and Spirit, or Darkeness in Motion, according as it subsists in the different and distinct Forms of Light, Fire, or Spirit;) we are not to form our Notions of the Manner of the Plurality of Persons subsisting in the Unity of the divine Essence, for God was most graciously pleased to make it for another Reason, (*viz.*) for enabling Mankind to form a Notion of his being a living and intelligent, and perfectly wise and free, and perfectly benevolent Being, of most perfect and fatherly Goodness and Love to all Mankind, who did not only create this World and all Things therein visible and invisible, for himself, but for the Use and Benefit of all Mankind, whom he predestinated and created for true and spiritual Happiness, both temporal and everlasting. That we might be powerfully moved hereby to love him with all our Hearts, with all our Minds, with all our Souls, and with all our Strength; with such Love as casteth out all servile or superstitious Fear or Dread of him, his Power or Punishments; all but filial or truly religious Fear, a Fear of grieving, displeasing and offending, so gracious
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and merciful and affectionate a Father, who is grieved upon our Account, and displeased and offended and angry with us for no other Reason, but for our doing and impenitently persevering in doing those Things, which are most evidently destructive of our spiritual Sanctification, and consequently of our Salvation, and of our true Happiness, both natural and spiritual, temporal and everlasting. And with such Love as will most powerfully move us willingly and chearfully to persevere in perfect Obedience to his most perfect and perfectly purifying spiritual Law; which, when duly considered, will most clearly appear to have been revealed and given for no other Reason, but to preserve, rescue and deliver Mankind from the Captivity, Tyranny and Slavery of all bodily Lusts, and consequently from all Kinds and Degrees of Wickedness, and of spiritual Misery, both temporal and everlasting, that they might obtain the great, wise and good End, for which they were designed and created, and be truly and spiritually happy, both temporally and everlastingly.

This was the Reason, and the only Reason, why God was most graciously pleased to make a personal Representation of himself, (as far as it appears to us by the Light of his revealed Word) and that we might be preserved from believing him to be a lifeless and unintelligent Being, as he is represented to be, by the Representation he was pleased to condescend to make

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make of himself, by the material and visible Heavens, and to call himself by their Names, that we might look upon them, as one of the Representations that he had been pleased to make of himself, and that by looking upon them, or hearing them named, we might be put in Mind of him, the spiritual and invisible Being, by them sensibly represented. And also the indispensable Necessity that there was for his making a two-fold Representation of himself as he hath done to Mankind, that they might be thereby enabled to form a just and true, and spiritually beneficial Notion of him. That by the one they might be enabled to form a just and true Notion of his being a Plurality in essential Unity in the one *Jehovah* or divine Essence, which he condescended to become for the Benefit of Mankind. And that by the other, we might be enabled to conceive and believe, that he was a Plurality of living and intelligent and perfectly wise and free Agents or Persons, of most perfect and fatherly Goodness and Love to all Mankind, that they might be thereby powerfully moved to love him with all their Hearts, and consequently obey his most gracious and perfectly purifying spiritual Law or Commandment, that by so doing they might save themselves from everlasting Misery, and make themselves truly and spiritually happy, both temporally and everlastingly.

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The Necessity of God's making this two-fold Representation of himself to Mankind, and of their taking both these Representations into their Consideration, in order to their being enabled to form a just and true and spiritually beneficial Notion of him, will most clearly appear, by considering the gross Errors and Absurdities which Men have fallen into, by their having considered only one of these Representations, and overlooked the other, when they have attempted to form their Notions of God.

The Apostates at *Babel*, and after them the *Gentile Nations*, having only considered the Representation that God had made of himself by the material and visible Heavens, and that he was called by their Names: And having overlooked and neglected to consider the personal Representation, that he had also been graciously pleased to make of himself; set up the sensible Sign for the spiritual Being signified and represented by it. They indeed, by Means of the material Heavens, which they observed to subsist in three distinct and different Forms of *Fire and Light and Spirit*, or *Darkness in Motion*, believed a *Trinity* of Agents in their God, the material and visible, and lifeless and unintelligent Heavens, which they had set up for the Object of their Worship and Adoration, and to which they built high Altars, in order to offer Sacrifice to them upon; and to which they also absurdly and ridiculously ascribed all those

those Properties and Perfections, which had been, and could be reasonably ascribed to no other but the spiritual and invisible, and only true and living God, and by symbolically representing the Properties of their new and visible God, by inanimate and vegetable and animal Representations, these sensible Symbols in time, became to be reputed Gods, and by these Means the whole World, all but the little Country of *Canaan* was over-run with absurd and ridiculous and damnable Polytheism and Superstition, to the Extirpation of all true and divinely revealed and spiritually sanctifying and saving Religion.

And on the other Hand, many Teachers of Christian Churches, of all Denominations, true and false, corrupted and uncorrupted, having only taken into their Consideration the personal Representation that God hath been graciously pleased to make of himself, without considering the Representation that he was also pleased to make of himself by the material and visible Heavens, (by which and by which only, the Trinity in the divine Unity could be rendered conceivable) in forming their Notions of God, and of his Manner of subsisting as a Plurality in Unity, in the one undivided and indivisible *Jehovah*, or divine Essence: And by their having laboured to render the Trinity in Unity conceivable, by that personal Representation, by which it could not possibly be conceived or comprehended.

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hended. They by their inconsiderate and incomprehensible Explications of it, have run themselves into such inextricable Perplexities and Absurdities, that they have brought many to deny, and more to doubt of the Truth of that Doctrine, and of the Truth and divine Authority of the holy Scriptures, which so clearly contain it and set it forth, and consequently into the Denial of all divinely revealed true and holy scriptural sanctifying and saving Religion ; and to rely upon the Self-sufficiency of the Light and Law of Nature, (*i. e.*) upon their Knowledge of natural or material Things, and upon their obeying the Dictates of their respective predominant bodily Lusts, for Sanctification and Salvation and eternal Life. By these Considerations, we may not only see the Necessity that there was for God's making a two-fold Representation of himself, but also his perfect Wisdom and fatherly Goodness and Love for all Mankind, manifested by his having made them, for enabling them to form such just and true and spiritually beneficial Notions of him, and of his manifold, wonderful and adorable and amiable revealed Perfections, as would most powerfully move all those who would duly consider them, not only to admire, but adore and love him with all their Hearts, &c. and to manifest the Truth and Sincerity of their Love, by their steadfast Perseverance in perfect Obedience, to his most gracious divinely revealed

vealed and perfectly purifying spiritual Law, by which they would be truly and spiritually sanctified, and prepared and qualified for Salvation; and for the Enjoyment, and consequently for the sure Attainment of true and spiritual Happiness, both temporal and everlasting, for without a divine Revelation (as hath been shewn before) Man could not possibly have known that there was a God. And unless God had been also pleased to represent himself, and his revealed Perfections, by both these sensible Representations which he hath been graciously pleased to make of himself, Mankind could not possibly have ever had any just or true and spiritually beneficial Notions, either of him, or any of his revealed Perfections, nor would they have been moved to believe and do those Things which are indispensably necessary to be believed and done by all Mankind, in order to their Sanctification, Salvation and eternal Life. Whereas, by these sensibly perceptible Representations which he hath been graciously pleased to make of himself, taken together into our Consideration, we are enabled to know so much of God as he hath been pleased to reveal concerning himself; and so much as is sufficient most powerfully to move us to believe and do all those Things which are self-sufficient and indispensably necessary to be believed and done by us, in order to our Attainment of Sanctification and Salvation, and true and spiritual

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ritual Happiness, both temporal and everlasting.

These Things being previously observed, there remains but two Things more necessary to be previously shewn, in order to shew the undeniable and clearly conceivable Truth of the scriptural Doctrine, of the ever blessed divine Trinity, in the one undivided and indivisible *Jehovah*, or divine Essence, (*viz.*) *first*, that the spiritual and invisible living God hath been graciously pleased sensibly to signify or represent himself, and in his holy Word to be called by, and by the Names of the material and visible Heavens, and also by the personal Representations of a Father, Son, or Word, and holy Spirit, in order to enable Mankind to form a just and true and spiritually profitable, although not adequate Notions of him, and of his wonderful Manner of subsisting in Plurality, in the one undivided and indivisible *Jehovah*, or divine Essence, and of his admirable and amiable and adorable, and divinely revealed spiritual Properties, or Perfections.

And *secondly*, to shew the sensible Properties of those sensible Representations, (as they are set forth in the holy Scriptures) by which he hath been graciously pleased to signify and represent himself, and his spiritual Perfections to us. Because it is necessary that we should have right and true, although not adequate Ideas of those Representations and of their

their Properties, by which and by which only, we are enabled to form Notions of spiritual Things and of their Properties and Perfections: For if our Ideas of those sensible Representations, and of their Properties be wrong or false, the Notions of spiritual Things which we form by them, will necessarily be wrong and false also, and so far from being spiritually beneficial, that they will be hurtful to us.

That the invisible and living God is represented, and therefore, often called in the holy Scriptures, by and by the Name of the material and visible Heavens, is very evident from many Texts, of which I shall only produce a few, as being sufficient to prove the Truth of the Point under Consideration.

2 *Chron.* xxxii. 20. It is said, that Hezekiah the King, and the Prophet Isaiah, prayed and cried to Heaven, (i. e.) to God; for it is said, 2 *Kings* xix. 15. That Hezekiah prayed before the Lord, and said, O Lord God of Israel, &c. And *Psf.* xx. 6. it is said, now know I, that the Lord will hear him from his holy Heavens; thereby distinguishing between the lifeless and senseless, material and visible Heavens, by which he hath been pleased to condescend to represent himself to Mankind, and the spiritual Heavens, the *Elohim* in the one *Jehovah* or divine Essence, spiritually signified by the material and visible Heavens. *Math.* xvi. 1. The Pharisees de-

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fired him that he would shew a Sign from Heaven, (i. e.) from God. And St. Luke xv. 18. I have sinned against Heaven and before thee, (i. e.) against God. And St. Math. xxi. 25. The Baptism of John, whence was it? from Heaven, (i. e. from God) or of Men? (i. e.) was it a divine or human Institution? And 1 John v. 7. There be three that bear Witness in Heaven, (i. e.) in God, viz. the Elohim distinguished by the personal Names of Father, Son, and Holy Ghost, in the one undivided and indivisible Jehovah or divine Essence. And St. Math. iii. 2. Repent, for the Kingdom of Heaven is at hand, in St. Mark i. 25. it is, For the Kingdom of God is at Hand. So that God and Heaven in many Places of the holy Scripture, are synonymous Terms. I shall add but one Text more out of the many that might be produced in Proof of this Point, viz. Dan. i. 26. where that Prophet tells Nebuchadnezzar that his Kingdom should be sure to him, after he should have known (or acknowledged) that the Heavens do rule, (i. e.) that the most high and living God ruleth in the Kingdoms of Men, and disposeth of them to whomsoever he will, and over the material and visible Heavens, and is their King, as Nebuchadnezzar called him, when his Reason was restored to him.

And as the living and invisible God was graciously pleased sensibly to signify and represent

present himself, and condescend to be called by, and by the Name of the visible Heavens in his holy Word; so he hath been pleased to signify and represent himself, and to be called in his holy Word, by, and the Names of *Fire, Light, and Spirit*, or Dark-ness in Motion, which are the three Forms and States in which the material and visible Heavens have subsisted in their one Substance, since the Time of their first Formation by the spiritual and invisible Heavens, the *Elohim* in the one *Jehovah*, or divine Essence.

By visible Fire.

Exod. xiii. 11, *The Lord went before them by Day in a Pillar of a Cloud, and by Night in a Pillar of Fire.*

And Deut. iv. 24, *The Lord thy God is a consuming Fire*, a Fire that purifies from all defiling Lusts, as material and visible Fire purifies pure Metals from all Impurities and Dross which are mixed with them.

And Deut. v. 22, *These Words the Lord spoke, out of the Midst of the Fire, of the Cloud, and of thick Darkness.*

And Ezek. viii. 2, God appeared to that Prophet in the Appearance of Fire, and Brightness or Light.

And Zech. ii. 5, God said, he would be a Wall of Fire, (*i. e.*) of Love, to reformed Jerusalem.

And *Exod. iii. 2*, The Angel of the Lord appeared to *Moses* in a Flame of Fire; and this Angel, or Appearance of God, is called God in the fourth Verse, where it is said, that God called to him out of the Midst of the Bush: It was by the Flame, or bright Light that issued forth from the Fire, that *Moses* saw the Bush flaming; and the bright Beams of Light which issue forth from the Orb of Fire in the Sun, are called the Angels of God, *Pf. civ. 4*, where it is said, *He maketh his Angels Spirits, and his Ministers a flaming Fire; (i. e.)* the Rays of Light which are sent out from the Orb of Fire, are called his Angels, which, at the Circumference of the Heavens, becoming cool, are condensed into the grosser Fluid of Darkness, which is called Spirit, and which moving downwards to the Orb of Fire, to minister to it, and become Fuel for it, it is said, he maketh his Spirits, *(i. e.)* the grosser Fluid of Darkness, a flaming Fire. And the Fire, Light, and Darkness, which are the constituent Forms of the material and visible Heavens, by which God hath been pleased sensibly to signify and represent himself to Mankind, being consubstantial, or the same in Substance, as well as cotemporary, and in all Respects coequal to each other, therefore the Rays of the heavenly Light, which are called Angels, are called the Heavens, but not exclusive of the Fire and Darkness, which are also the Heavens, but not

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clusive of the Light. By this Representation, we may perceive that what is called the Angels of God here, was God: And accordingly it is said in the second Verse, that the Angel of the Lord appeared to *Moses* in a Flame of Fire; and in the fourth Verse, that God called to him out of the Midst of the Bush on Fire, so that the Angel of the Lord and God were one, according to the Representation which God had been pleased to make of himself, and by whose Name, he therefore permitted himself to be called.

By Light.

St. John tells us, 1 *John* i. 5, that, *God is Light.*

And *St. Paul* tells us, 1 *Tim.* vi. 16, that, *Christ* who dwelt in God, and God in him, *dwelleth in Light, (i. e.) in God.*

And the Psalmist, *Psf.* xxvii. 1, calls the *Lord his Light and his Salvation.* And *Psf.* xxxvi. 9, with the *Lord is the Fountain of Light*, and that *in his Light, we shall see Light.*

And *Isa.* lx. 1, The Glory of the Lord is said to arise upon his Church; and Verse 20, that, *he will be her everlasting Light.*

And *Luke* ii. 32, *Christ*, in whom God dwelt, is therefore said to be *a Light to lighten the Gentiles, and the Glory of the People Israel.*

And for the same Reason he is said, *John* . 9, to be *the true Light, that lighteth every*

Man that cometh into the World, so as to enable them to discern spiritual Things.

By Darknefs.

This is manifest from these Texts before cited, where God is said to have appeared in, and spoken out of the Midst of the Fire and the Cloud, and thick Darknefs: As *Exod. xiii. 11*, and *Deut. v. 22*, and also from *Exod. xx. 21*, where it is said that, *Moses drew near unto the thick Darknefs where God was, (i. e.) to the thick Darknefs, by which God had visibly represented himself; for God is omnipresent, but invisible by any other Means, than by that visible Representation he hath been pleased to make of himself.*

And *Deut. iv. 11*, *And they drew near unto the Mountain, which burned with Fire unto the Heart of Heaven, with Darknefs, Clouds, and thick Darknefs: By which God had been pleased visibly to represent himself. And accordingly it is said Deut. v. 22, that, The Lord spoke unto the Assembly, out of the Midst of the Fire, of the Cloud, and of the thick Darknefs: And Verse 23, that, They heard the Voice out of the Midst of the Darknefs: And Verse 24, the People said, that God had shewn them his Glory and Greatness, and that they had heard his Voice out of the Midst of the Fire and Darknefs, by which he had been pleased visibly to represent himself: And Verse 26, that they had*

had heard the Voice of the living God out of the lifeless Representation that he had been pleased to make of himself, by which they were struck with Fear.

Thus we may clearly perceive by the Light of God's revealed Word, verified by the Reason of Things, that our most gracious God hath been pleased sensibly to signify and represent himself, and therefore to permit himself to be called, not only by, and by the Names of the material and visible Heavens, which will be shewn to be a Plurality of necessary Agents, different and distinct from each other in their Forms and States, and in all their Motions, Operations, or Actions, in one and the same Substance, and yet all co-operating together, for the Production of all their Effects; but also by, and by the Names of Fire, Light, and Spirit, or Darkness in Motion, which are the three different Forms and States in which the consubstantial Heavens have always subsisted since the Time of their first Formation by the *Elohim*, or three Persons in the one *Jehovah*, or divine Essence, the spiritual Heavens, in order to enable Mankind to form right and true Notions of the Omnipresence and Manner of the subsisting and operating, or acting of the three spiritual and invisible, living, intelligent, and free Agents, in the one *Jehovah*, or divine Essence, both in the natural and spiritual, or moral World.

I therefore proceed to shew from the same holy Scriptures, that God was likewise most graciously pleased to make also a personal Representation of himself, and to permit himself to be called by the personal Names of a Father, and of a Son, and also of a Holy Spirit; and this personal Representation he did not make of himself, to enable Mankind thereby to form Notions either of his Omnipresence, or of his subsisting in Plurality, in the one undivided and indivisible *Jehovah*, or divine Essence, he having enabled them so to do, by the Representation that he made of himself by the material and visible Heavens, but this personal Representation he made of himself, in order to enable Mankind thereby to form a just, right, and true, altho' not an adequate Notion of his Godhead, (*i. e.*) of his most perfect and fatherly Goodness, and Love to all Mankind, and of all his spiritual, intellectual, and moral Perfections, that we might not only admire him, which might not only excite, or stir up in us servile, or superstitious Fear and Dread of his Power and Punishments, but love him with all our Hearts, which casteth out all servile, or superstitious Fear and Dread of him, his Power or Punishments; all Fear, but that of grieving, displeasing, and offending (as I have before observed) so gracious and merciful, and affectionate a Parent, who is grieved upon our Account, and dis-

displeased and offended, and angry with us for no other Reason, but for doing and impenitently persevering in doing those Things which are most evidently destructive of our spiritual Sanctification, and of our true and spiritual Happiness, both temporal and everlasting.

As I have but now observed, that the personal Representation which God hath been most graciously pleased to make of himself in his holy Word, was not intended to enable Mankind to form their Notions either of his Omnipresence, or of his Manner of subsisting in a Plurality of intelligent Agents, co-eternal, co-essential, and in all Respects co-equal, in the one *Jehovah*, or divine Essence ; (for he had sufficiently enabled them to form their Notion of his Plurality in co-essential Unity, by the sensibly perceptible Representation that he had made of himself by the material and visible Heavens, subsisting in the three most clearly distinguishable and different Forms and States of *Fire, and Light, and Spirit*, or Darkness in Motion, all moving and operating or acting differently ; and yet all co-operating conjointly together, in all Effects produced by them, in the one Substance of the material Heavens : And which were therefore, all contemporary and consubstantial, and in all Respects co-equal to each other, by which every Person might clearly perceive, and understand, that every Motion and Action of any of these
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visible heavenly necessary Agents, might with great Propriety be ascribed to any other of them, and therefore to all the three co-operating together.) So that when I shall have shewn the Original, and the different Forms, States and Properties of the material and visible Heavens, both in their original and created and unformed State; and also in their formed and present State, a Trinity of Agents in one Essence or Substance, will not appear to be an incomprehensible, but a most clearly conceivable and intelligible Truth. And if we will apply the personal Names of Father, Son or Word, and holy Spirit, by which God hath been most graciously pleased to call himself, who is the spiritual and invisible Heavens, in order to distinguish the spiritual Thing signified, from the sensible Sign by which he hath been graciously pleased to signify and represent it, we will thereby be enabled as clearly to conceive, the three Persons, or living intelligent and free Agents, the *Elohim* in the one undivided and indivisible *Jehovah*, or divine Essence, or in the one spiritual and invisible Heavens, as we are to perceive, the three lifeless and necessary Agents, different in their Forms, States, Motions and Operations, in the one material or visible Heavens, all moving and operating differently, and yet all necessarily co-operating together, for the Production of every particular Effect. So that the personally distinguishing
Names

Names of Father, Son, and holy Spirit, were given to the *Elohim*, or to the three living and intelligent Agents, in the one invisible and indivisible *Jehovah*, or divine Essence, represented and called also, by and by the Names of the material and visible Heavens, to enable us to distinguish between the material and visible, and lifeless Signs and Representations, and the spiritual and invisible and intelligent and free Agents, sensibly signified and represented, and rendered conceivable by them. And therefore it is to be observed, that whenever any of the personal Names of Father, Son, or Word, or holy Spirit, are understood of God in any Text of holy Scripture, as saying or doing any thing, the divine Person there mentioned, is never to be understood singularly, or so as if that single Person said or did any thing independently and exclusively of the other two; but of him co-operating in most intimate Conjunction and Unity with him.

Thus wherever the Word *Father* occurs in the holy Scriptures, and is to be understood of God, or our heavenly Father; although it denotes a different Person in the divine Essence distinguished by that Name, acting in a different Manner from the other two Persons in the divine Essence, yet he is not to be so understood as if he acted singly and independently and exclusively of the other two, but in Conjunction and together with them, and so as that whatever he is said to do, may with equal

equal Propriety be said to be done by either of the other two, without whose joint Concurrence in Operation, in different Forms and Manners, nothing could have been done by them.

The same holds equally true of the Persons distinguished by the Names of the *Son and the holy Spirit*, in the one undivided and indivisible *Jehovah*, or divine Essence, neither of them being to be so understood, as if either of them spoke or acted separately or independently and exclusively of, but always in Conjunction and Co-operation with the other two, as in the Texts which I shall hereafter mention, wherein the Father, Son, and holy Ghost, are mentioned as speaking and acting as it were separately and independently; but are to be understood as speaking and acting in Conjunction with the other two, as will be made appear by the sensible Representation which God hath been graciously pleased to make of himself, by the material and visible **Heavens**.

We may likewise clearly perceive by the Light of the holy Scriptures, interpreted conformably to the Representations which God hath been graciously pleased therein to make of himself, by which we must form our Notions of the scriptural Trinity; and by what I have before observed from the holy Scriptures concerning this Doctrine. That the Words *Father, Son, and holy Ghost*, in the one *Jehovah*, or divine
Essence,

Essence, are taken in a two-fold Sense in the holy Scriptures.

First, For three real distinct and different Persons distinguished from each other by those three different personal Names, in the one *Jehovah*, or divine Essence, as they have been sensibly represented, and so rendered conceivable by the material Heavens. And it is by this sensible and heavenly Representation that God hath been pleased to make of himself, that we are enabled to conceive the Truth that *St. John* hath told us, 1 *John* v. 7. where he saith, *There be three that bear Witness in Heaven*, (i. e. in God) *The Father, the Word, (or Son) and the holy Ghost; and these three are one.* As the Fire, Light and Spirit, or Darknes in Motion, (by which the spiritual and invisible Heavens are signified and represented) are three different and distinguishable Agents, but all of one and the same Substance, in the material and visible Heavens, so the Father, Son, and holy Ghost, signified and represented by them, are three distinct and different intelligent Agents or Persons, but all of one and the same Essence, in the one *Jehovah*, the divine spiritual and invisible Heavens.

Secondly, For three real and different Persons, but not singularly taken as if they acted independently of each other, but so as that each of them acts conjointly and together, with the other two, so that when any one of them

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them is said to act, it is to be understood of the whole divine Trinity, acting in different Forms and Manners for the Production of every Effect, or of that Person's acting in Conjunction and Co-operation with the other two, as they have been represented co-existing and co-operating by the material and visible Heavens, as will be shewn in the Texts hereafter mentioned.

And we will likewise most clearly perceive, by the Light of the holy Scriptures, that although the Man, *Christ Jesus*, the only begotten Son of God, was truly and perfectly God as well as Man, by having the whole divine Trinity with all the Fulness of the Godhead dwelling in him, and by his speaking and acting so in them, and they in him, that whatever he said or did, might with equal Propriety be said, to be said and done by them, and whatever they said or did, might with equal Propriety be said, to have been said or done by him; yet that he was not one of the Persons in the co-eternal, co-essential, and in every Respect co-equal divine Trinity; neither was he God, nor *Immanuel*, by the co-eternal and co-essential Son's being intimately united to, and dwelling in him, and co-operating in and together with him in all Things, but by the whole divine Trinity, the three divine Persons, Father, Son, and Holy Ghost, dwelling with all the Fulness of the Godhead in him, and

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co-operating with him in all Things, and he with them. However many pious and learned Fathers of the Christian Church, and such as have considered and regarded their Doctrines more than those of the Holy Bible, by their having not sufficiently considered and regarded the scriptural Distinction between the co-eternal, and co-essential, and co-equal divine Son, and the only begotten Son of the whole *Elohim*, sometimes called by the Name of the Father, but to be understood of the whole three divine Persons, co-operating in Unity; and by their having taught, that the co-eternal and co-essential, and in every Respect co-equal Son, and he only, was united and made one with the only begotten Son of God, instead of teaching and shewing from the holy Scriptures, verified by the heavenly Representation that God hath been pleased to make of himself, in order to enable us to form a just, right, and true Notion of his Manner of subsisting in Plurality, in the one *Jehovah* or divine Essence, have so perplexed the Doctrine of the divine Trinity in essential Unity, and also of the Godhead of *Jesus Christ*, as to render both incomprehensible and unintelligible, and incredible and deniable; whereas both are most clearly conceivable and intelligible, as they are set forth in the holy Scriptures, from which, and from which only, those Doctrines ought to be deduced, as will be shewn hereafter.

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And by the same spiritual and scriptural Light, we will be likewise enabled clearly to perceive, that by the holy Spirit, that Spirit, by which, and by which only, Men can be sanctified and saved, and which is so often mentioned in the holy Scriptures, we are not to understand always that co-eternal and co-essential, and every Way co-equal Person in the divine Essence, distinguished by that personal Name; but that by the holy Ghost or Spirit, is most frequently to be understood in the holy Scriptures, of that holy sanctifying and saving Spirit of *Faith*, which was restored to the Knowledge of Mankind, by the Revelation that was made to our first Parents, by *Jehovah Elohim*, the whole three divine Persons in essential Unity, in the one *Jehovah*, concerning their sending, and the coming and Death of *Jesus Christ*, the only begotten Son of God.

These few Things being previously observed, I proceed to give a few Instances out of many that might be given, to shew, that wherever any one of the divine Persons are said to do any Thing, it is never to be understood of that Person singly taken, but of that Person in Conjunction and Co-operation with the other two, (*i. e.*) of the whole divine Trinity.

And first, of the Divine Father.

1 *John* v. 7, it is said that, *There be three that*

that bear Witness in Heaven, (i. e. in God,) the Father, the Word, and the holy Ghost. Here no one of these Persons are said to act or do any Thing, but only to exist together in the one *Jehovah*, or divine Essence, and so to constitute the divine spiritual and invisible *Elohim*, represented and rendered conceivable by the material Heavens; therefore we are hereby to understand, that there are three distinct and different Persons, in the one *Jehovah*, as there are three distinct and different senseless and unintelligent Agents in the material and visible Heavens, and that as the three in the visible Heavens, are one in Respect of their Substance; so the three in the spiritual and invisible Heavens are one, in Respect of their Essence. And that as no one of the Agents in the material and visible Heavens can move or act, unless the other two move and act, and co-operate with it in different Forms and Manners, and so as that its Motions and Actions may with equal Propriety be ascribed to either of the other two, so no one of the Persons or intelligent Agents in the supreme divine spiritual and invisible Heavens, can move or act, unless the other two move and act, and co-operate in distinct and different Forms and Manners with it, and so as that its Motions and Actions, may with equal Propriety be ascribed to either of the other two.

This is the true Scripture Doctrine of the ever blessed divine co-eternal, co-essential and

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in every Respect co-equal Trinity, personally distinguished in the one undivided and indivisible *Jehovah*, or divine Essence, as it hath been sensibly represented and rendered most clearly conceivable by the material Heavens, by which God in his holy Word hath been most graciously pleased sensibly to signify and represent himself. And it is by the Representations that God hath been graciously pleased to make of himself in his holy Word, and by those only, that we are to form our Notions or Conceptions of the divine spiritual and indivisible and scriptural Trinity; and it is according to these Notions obtained by divine Revelation and Representation, that we are to speak not only of the Omnipresence of God, and of his Manner of subsisting in a Plurality of Persons in essential and inseparable Unity, but of all his revealed Properties or Perfections; otherwise, we will speak improperly and impertinently, and falsely and wickedly, concerning him.

And it hath been altogether owing to their having overlooked the scriptural Representations, that God hath been graciously pleased to make of himself, (as I have before observed) and consequently to their having taken up false and groundless Notions of him, or Notions grounded upon false Philosophy, which they had inconsiderately imbibed, that many learned Doctors of the Christian Church have taught so confusedly and unintelligibly and in-

incredibly concerning the Doctrine of the ever blessed Trinity, in the Unity of the one *Jebo-
vab*, that many by their Means have been brought to doubt of the Truth of it, and Multitudes openly to deny it. And as this Doctrine is most clearly set forth in the holy Scriptures, from the one End of them to the other; by its being rendered incredible and deniable, by these inconsiderate Persons, who have wrote so unintelligibly about it, in labouring to explain it; (for they did not teach it from, and according to the holy Scriptures, but brought, and wrested and misapplied the holy Scriptures to favour their false and groundless Notions concerning it.) Many have been brought to doubt of the Truth and divine Original of the holy Scriptures, and Multitudes to deny both, and all divine Revelation, and consequently all divine revealed Religion, and to substitute natural Religion in the Place of it; to the great Decay of all true spiritual Purity, Piety, Charity and Righteousness, and of every other moral Virtue, among all Ranks and Orders of Mankind, in all States and Stations, from the highest to the lowest, in the Christian World.

And this I chose to take Notice of in this Place, for this farther Reason, because the late Refiners upon the *Arian* and *Socinian* Doctrines, in order to support their Denial of the co-eternal, co-essential, and in every Respect, co-equal Trinity of divine Persons in

the one *Jehovah*, or divine Essence, have asserted that this Text is not genuine, but an Interpolation, that it hath been foisted into this Epistle of *St. John*, because it is wanting in some, and is not to be found in all the *Manuscripts* of the New Testament, (which is the Case of several other Texts of Scripture, of whose Genuineness there never was, nor ever can be any Doubt, although they are not to be found in all the remaining Manuscripts of the New Testament that are extant.) That they may see by what I have before observed, and by what I am now about to observe, that there is nothing asserted in this Text of *St. John*, that hath not been over and over asserted in other Texts, both in the Old and New Testament, and to whose Truth, the material and visible Heavens bear Testimony, and therefore cannot be called in Question so long as they endure or continue.

A few out of many Texts of Scripture that might be produced, that the Word Father is to be understood of the *Elohim*, or divine Trinity, speaking and co-operating in Unity.

It is said *Gen. iii. 22.* And the Lord God, *Jehovah*, *Elohim*, said, behold the Man is become as one of us, to know Good and Evil, &c.

The Word Father is not expressly mentioned here, but because the anti-scriptural Unitarians who admit but of one Person in the divine Essence, and allow that he is often called the Father in the holy Scriptures, and always

to be understood as a single Person. I therefore chose to mention this Text, to shew, that as God had been pleased to represent himself as a Plurality of Agents, of one and the same undivided Substance in the material and visible Heavens ; so he hath been graciously pleased to speak of himself here, conformably to that Representation, as a Plurality of Persons in the one *Jehovah*, or divine Essence ; and that therefore the Word Father wherever it occurs in the holy Scripture, and is to be understood of God our heavenly Father, saying or doing any Thing, it is always to be understood of a Plurality of the whole Trinity, co-operating together in Unity, in the one undivided and indivisible divine Essence.

As *Pf. lxviii. 5. God is a Father of the Fatherless.*

St. Math. xi. 28. *I thank thee O Father, Lord of Heaven and Earth.*

St. Mark xiii. 32. *But of that Day and Hour knoweth no Man, no, not the Angels that are in Heaven; neither the Son: but the Father.*

St. John xiv. 28. *My Father is greater than I.*

1 Cor. viii. 6. *But to us there is but one God the Father, of whom are all Things, and we to or for us him, and one Lord Jesus Christ, by or because of whom are all Things, and we by or because of him.*

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St. John iii. 35. *The Father loveth the Son, and hath given him all Things.* And v. 20. *The Father loveth the Son, and sheweth him all Things.* And 22. *The Father judgeth no Man.* And 26. *As the Father hath Life in himself, so hath he given to the Son to have Life in himself.*

Acts i. 4. *Wait for the Promise of the Father.*

Ephes. iv. 6. *One God and Father of all who is above all, and through all, and in you all.*

Colos. i. 19. *For it pleased him (the Father) that in him should all Fulness dwell.* Chap. ii. 9. *The Fulness of the Godhead.*

1 Pet. i. 3. *Blessed be the God and Father of our Lord Jesus Christ.*

The foregoing are a few of the many Texts that might be produced, wherein the personal Word Father is not to be understood of the first Person in the divine Trinity, nor singularly, but of the whole Trinity of Persons in the one *Jehovah*, or divine Essence.

And so it is understood, *St. Math. vi. 9.* where it is said, *Our Father which art in Heaven*, or our heavenly Father, by which we are put in Mind of both the sensible Signs and Representations, by which God hath been most graciously pleased to signify and represent himself, that we might thereby preserve just and right, and true and spiritually beneficial Notions of him, and of his wonderful
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and amiable, and adorable Properties and Perfections, and be thereby moved to love him, and persevere in Obedience to his most perfect, and only perfect and perfectly purifying Law.

And *St. Math. xxviii. 19.* where it is said, *Go teach (or make Disciples of) all Nations, baptizing them into or for the Name of the Father, and of the Son, and of the holy Ghost.*

That Mankind being spiritually purified by the Word, denoted by typical Baptism by pure Water, might believe in the Father, (*i. e.*) in the divine Trinity in Unity, in the one *Jehovah*, or divine Essence; and in the only begotten Son the Man *Christ Jesus*, by whom the Love of our heavenly Father, and the insatiating and inraging Power of all the bodily Lusts, were so clearly manifested; and in whom the Father (*i. e.*) the whole divine Trinity chosed to dwell, to reconcile the World to themselves, who together are but one God; and in that divinely revealed Spirit of Faith, which was restored to the World by the Revelation of *Jesus Christ* the only begotten Son of God, by which and by which only, Mankind can be sanctified and saved.

I proceed to produce a few of the many Texts that might be produced out of the holy Scripture, to shew, that although it be said, *1 John v. 7. That there be three that bear Witness in Heaven, the Father, the Word or*
D 4 Son,

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Son, and holy Ghost, and these three are one. And that therefore there is a co-eternal and co-essential, and in every Respect, a co-equal Son, in the divine Trinity, in the one *Jehovah*, or divine Essence, which God hath been graciously pleased to render conceivable by us, by the Representation that he made of himself, by the three different and distinguishable Agents, all one Substance in the material and visible Heavens. And that it is said, *St. Luke i. 35.* that *the holy Ghost should come upon the Virgin Mary, and that the Power of the Highest, should overshadow her, and that therefore the holy Thing that should be born of her, should be called the Son of God.* And ver. 32. *The Son of the Highest.* And that he is called, *Colossians i. 15.* *The First-born of every Creature, by (or because of whom) all Things were created.* By which we may perceive, that there is an only begotten Son of God, the Man *Christ Jesus*, as well as a co-eternal and co-essential and co-equal Person, distinguished by the personal Name of the Son in the divine Trinity, in the one *Jehovah*, or divine Essence. Yet whenever the divine Son, or Son of God, is said to have said or done any Thing, in the holy Scriptures, it is not to be understood of the single Person, distinguished by the Name of the Son in the divine Trinity, in the one undivided and indivisible *Jehovah*; neither is it to be understood of the only begotten Son of God, the
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Man *Christ Jesus* alone, as the *Arians* and *Socinians* teach ; neither is it to be understood of the co-eternal and co-essential, and in every Respect, co-equal Son alone, most intimately united to, and made one with, and co-operating in Unity with the only begotten Son, the Man *Christ Jesus*, as many of the reputed Orthodox have taught ; neither is it to be understood of the only begotten Son of Man *Christ Jesus*, to whom the one Person whom they call the supreme God, and the Father, who alone is to be worshiped with what they call supreme Worship, hath communicated such divine Powers and Perfections, that he may be called God in an inferior Sense, and may be worshiped, with what they call inferior Worship. But it is to be understood of the only begotten Son of God, the Man *Christ Jesus*, who was produced into Being before all Worlds, and afterwards conceived by the holy Ghost in the Womb of the Virgin *Mary*, and became incarnate or took Flesh upon him, together with the *Elohim*, the whole Trinity of divine Persons, who took him into most intimate Unity with themselves, and dwelt in him with all the Fulness of the Godhead, and he in them, and co-operated with him in all Things, and he with them, so that whatever he said or did could not be said to have been said or done, exclusively of them, but by him together with them, and whatever is said to have been said or done by them, could not be

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be said, to have been said or done by them, exclusively of him, but by them together with him, and by him in them, and co-operating with them in all Things, and therefore he said, *John xvi. 15. All Things that the Father hath, are mine. And chap. xvii. 10. All mine are thine, and thine are mine. And chap. xiv. 24. The Word which you hear is not mine, but the Father's which sent me. And ver. 10. The Words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doth the Works. (i. e.) I do not speak the Words myself only, but the Father, (i. e.) the whole Elobim that dwelleth in me, and co-operateth in and with me in all Things I say or do; together with me speaketh the Words which you hear me speak. And that they might know and believe that the Father, (i. e.) the Elobim dwelleth in him, he saith, ver. 9. He that hath seen me hath seen the Father. And to shew his most intimate Unity with the Father, (i. e.) the Elobim he saith, chap. x. 30. I and my Father are one, *sc.* And being thus most intimately united to and made one with God, when he took upon him the Form or Appearance of a Servant, but appeared in the Form of God, by all his Words and Actions, *He did not* (as the Apostle tells us, *Philip ii. 6.*) *think it Robbery to be equal with God.* If he had thought it Robbery, and declared himself not to be equal to God, Mankind would have had*

had a less Opinion of the perfect Goodness of God, but by *Christ's* declaring and shewing himself to be one with God, and God with him, they might clearly perceive that God was in and with *Christ*, reconciling the World to himself, and by his great and fatherly Love thus manifested to them, they would have the most powerful Motive and Reason given them for loving him with all their Heart, and for manifesting the Truth and Sincerity of it, by their Perseverance in perfect Obedience to his most perfect and purifying Law, by which they would be sanctified and saved, and made truly and spiritually happy, both temporally and everlastingly, which were the Ends for which God created and designed all Mankind without Exception.

This is the true scriptural Doctrine, concerning the Son or Word of God, and that he is to be understood of the only begotten Son of God, the Man *Christ Jesus* with the *Elohim*, or whole divine Trinity of Persons, most intimately united to and dwelling in him, and he in them, and co-operating with him in all Things, and he with them, whenever he is said in the holy Scriptures to say or do any Thing. And that he is to be so understood in the following Texts, which are a few of the many that might be cited to the same Purpose.

Isaiah ix. 6. *For unto us a Child is born, unto us a Son is given, and the Government shall*

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shall be upon his Shoulder: And his Name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.

St. John i. 1, &c. In the Beginning Arche was the Word, and the Word was with God, and the Word was God, the same was in the Beginning with God: All Things were made by (or because of $\delta\iota\alpha$) him; and without him was not any Thing made that was made, and the Word was made Flesh, and dwelt among us, (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth.

And 1 John i. 1, &c. That which was from the Beginning, &c. which we have heard, which we have seen with our Eyes, which we have looked upon, and our Hands have handled of the Word of Life; (for the Life was manifested) and we have seen it, and bear Witness, and shew unto you that eternal Life that was with the Father. That you also may have Fellowship with us, and truly our Fellowship is with the Father, and with his Son Jesus Christ.

Heb. i. 1, &c. God hath in these last Days spoken unto us by his Son, whom he hath appointed Heir of all Things, by (or because of) whom also he made the World, upholding all Things by the Word of his Power. And sat down on the right Hand of Majesty on high.

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And *Colossians* i. 13, 15, 16, 17, and 19. *His dear Son, who is the Image of the invisible God, the First-born of every Creature, for by (or because of) him all Things were created, that are in Heaven, and that are in Earth, visible and invisible. All Things were created by (or because of) him, and for him, and he is before all Things, and by him all Things consist. For it pleased the Father that in him should all Fulness dwell, the Fulness of the Godhead,* ii. 9.

In these few Texts which I have mentioned, out of the many that might be produced, the Word or Son of God is to be understood of the only begotten Son of God, the Man *Christ Jesus*, not alone, and exclusively of the Deity, but conjunctively and together with the *Elohim*, the three different and distinguished Persons in the divine Trinity, in the one undivided and indivisible *Jehovah*, or divine Essence, rendered conceivable by the three different and distinguished indivisible and inseparable Agents, in the material and visible Heavens, always co-operating in and with him in all Things, that he thought, said, or did.

And when it is said, *John* xiv. 28. *The Father is greater than I.* And *St. Mark* xiii. 32. *But of the Day and Hour knoweth no Man, no, not the Angels which are in Heaven, neither the Son, but the Father.* We are to understand

derstand, that *Jesus Christ* spake of himself in both these Texts, in Respect of his Humanity only, that Mankind might know and believe, that he was perfect Man as well as perfect God.

It may be observed, that I have rendered the Particle *διὰ*, where it occurred in the foregoing Texts, by *by*, and *because of*, which imports not only the efficient Cause of all created Beings, but also the leading Cause which was so necessary, in order to the Attainment of the final Cause, or End for which all Things were created, that the End could not have been certainly obtained, if this leading Cause had not previously existed; and therefore nothing would have been created or made by our most perfectly wise and good, and gracious God, had he not previously created, and so produced into Being that leading Cause, by which the great End of all created Beings might most certainly be obtained.

This will be clearly conceived and understood, if we consider, *First*, that God created and made all Things for the Use, and natural and spiritual Benefit of Mankind, (*i. e.*) for the Support of their material and mortal Bodies, and the Instruction of their immaterial and immortal Spirits, in this their State, not of Probation (as it is commonly, but falsely called) but of Preparation and Qualification of themselves for the Enjoyment and
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sure Attainment of that perfect and everlasting Happiness, for which he created and designed them. And, *Secondly*, That as our most gracious God had created all Mankind for true and spiritual, and rational Happiness, both temporal and everlasting, it was indispensably necessary, that they should be created free Agents. And, *Thirdly*, That as they were free Agents, they might possibly, although not probably (considering what God had done for them, to preserve them from falling) depart and fall from the Way of true and spiritual Happiness, for which they were all designed and created, into a State of Wickedness and endless Misery. And, *Fourthly*, That Man fallen from the Way of true and spiritual, and rational Happiness, both temporal and everlasting, and consequently into the Way of Wickedness and endless Misery, for the temporal and sensual Gratification of his bodily Lusts, could not (as hath been shewn in the first Volume of this Apology) possibly have been restored to the Way of Sanctification, Salvation and eternal Life, had God been graciously pleased, previously to have provided a Saviour and Redeemer for him, by whom he might save himself from Wickedness, and spiritual Misery, both temporal and everlasting, and restore himself to the Way of Sanctification, Salvation, and eternal Life, if he would chuse so to do, in case he should at any Time fall from it; there

therefore God previously provided such a Saviour and Redeemer for Mankind, before the Creation of the World, even his Son *Jesus Christ*, who is therefore called the first born of every Creature, or him that was produced or brought forth before all Creatures; whom he afterwards revealed, and made known to our first Parents immediately after their Fall, and by them to all Mankind. And by his most gracious Revelation of his most sure Word of Promise and Prophecy concerning his sending him, and his coming, and his Death, he gave Mankind (as hath been before shewn in my Notes and Observations upon the third Chapter of *Genesis*) the most powerful Reasons and Motives that could possibly be given to fallen Men, for moving them to love God with all their Hearts, &c. and to mortify and preserve their Spirits pure from all bodily Lusts, which they would not have done, had not God been thus graciously pleased to have revealed the Saviour and Redeemer, which he had previously provided for them, and without which, all Mankind would have been spiritually miserable, both temporally and everlastingly, and the End for which he designed and created them, would have been frustrated; and therefore our most wise, and most gracious and good God would not have created either the World for Man, nor Man, if he had not previously provided a Saviour and Redeemer for him, by whom

whom he might save and redeem himself, in case of his falling at any Time. And therefore it is said, that all Things were made *di avls*, which I have rendered *by*, and *because* of him, the Particle denoting in those Texts, that *Jesus Christ*, the only begotten Son of God, taken into most intimate Union, and co-operating in and with the *Elohim*, was together with them, the Creator and Maker of all Things; and that he was also the leading Cause, without whose previous Existence, nothing would have been created or made; and of whom it is said, *That he was before all Things, and the Heir of all Things; and that without him was not any Thing made that was made.*

This being observed, I proceed to speak of the *Holy Ghost* or *Spirit*.

And to produce a few out of many Texts of holy Scripture that might be produced: That although it be said, 1 *John* v. 7. *That there be three that bear Witness in Heaven, the Father, the Word, and the Holy Ghost; and these three are one.* And that therefore there is a different and distinct co-eternal and co-essential, and in every Respect, a co-equal Person, distinguished by the Name of the Holy Ghost or Spirit, in the divine Trinity, in the one *Jehovah*, or divine Essence, which God hath been graciously pleased to render conceivable by us, by the sensible Representa-

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tion that he hath been graciously pleased to make of himself, by the three different and distinguishable Agents, all of one Substance, in the undivided and material, and visible Heavens; yet whenever the Holy Ghost or Spirit, is said in the holy Scripture, to say or do any Thing, it is not to be understood of the single Person in the divine Trinity, that is distinguished by the Name of the Holy Spirit, in the one undivided and indivisible *Jehovah*, or divine Essence, and is represented by the lifeless Spirit, or Darkness in Motion in the material and visible Heavens, but of the *Elohim*, or whole divine Trinity, inseparably united, and co-operating together with the Person, distinguished by the Name of the Holy Spirit, in the one *Jehovah*, in a different Form and Manner in the Production of all Effects ascribed to him. As in the few of the many Texts which I shall now produce, after I have produced two or three, to shew, that the Holy Spirit, so often mentioned in the holy Scriptures, by which Men are said to be sanctified and saved, is to be understood of the *holy Spirit of Faith*, which the *Elohim*, or divine Trinity in Unity, were most graciously pleased to reveal to Mankind, concerning the sending, and the coming, and Death of *Jesus Christ*, the only begotten Son of God. As,

Ephes. iv. 3. *Endeavouring to keep the Unity of the Spirit in the Bond of Peace.*

Heb.

Heb. ix. 14. *How much more shall the Blood of Christ, who through the eternal Spirit, offered up himself without Spot to God, preserve your Consciences from dead Works, to serve the living God.*

And St. Math. xxviii. 19. *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost.*

In these foregoing, and in many other Texts of holy Scripture, the Holy Ghost or Spirit, is taken for the holy sanctifying and saving Spirit of Faith, which came to the Knowledge of Mankind, by the Revelation of the sending, and coming, and Death of *Jesus Christ*, the only begotten Son of God. As it is 2 Cor. xiii. 14. where it is said, *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost be with you all.*

Rom. viii. 11. *But if the Spirit of him that raised up Jesus from the Dead, dwell in you, he that raised up Christ from the Dead, will also quicken your mortal Bodies by the Spirit that dwelleth in you.*

The Spirit first mentioned in this Text, is understood of the *Elohim*, or divine Trinity in Unity; and where it is last mentioned, it is to be understood of the quickening Spirit of Faith. And in all the following Texts, where the Spirit is said to say or do any Thing, it is

to be understood of the *Elohim*, or divine Trinity in the one *Jehovah* or divine Essence.

Gen. vi. 9. *My Spirit shall not always strive with Man.*

Ephes. iv. 30. *Grieve not the holy Spirit of God.*

Isa. lxiii. 10. *But they rebelled, and vexed his holy Spirit.*

Job xxvi. 13. *By his Spirit, he garnished (or expanded) the Heavens.* Whereas it is said, *Pf. xxxiii. 6. By the Word of the Lord were the Heavens made.* And 2 *Pet. iii. 5.*

Acts i. 16. The Holy Ghost spoke by the Mouth of David. And x. 19. *The Spirit said to Peter, behold three Men seek thee.* And v. 3. *To lie to the Holy Ghost, is called,* ver. 4. *lying to God.* And xx. 28. *Take heed therefore unto yourselves, and to all the Flock, over which the Holy Ghost hath made you Overseers, or Bishops.*

And *St. Math. i. 18. She was found with Child of the Holy Ghost.* And therefore it is said, *St. Luke i. 32, 35. That the holy Thing that should be born of her, should be called the Son of the Highest, and the Son of God, (i. e.) of the Elohim.* And therefore by the Holy Ghost, must here be understood the whole divine Trinity, co-operating in Unity, in the one undivided and indivisible *Jehovah*, or divine Essence.

Having thus (in order to our coming at the clear Knowledge of the true scriptural
Doctrine

Doctrine concerning the Trinity of Persons, in the Unity of the one *Jehovah*, or divine Essence; and that I may render it most clearly conceivable by Mankind, by the Ways and Means by which God hath perfectly enabled us so to do) previously shewn:

First, That the Knowledge of God and of other spiritual Things, States and Actions, is indispensably necessary for Mankind, in order to their Sanctification, Salvation, and true and spiritual Happiness, both temporal and everlasting.

Secondly, that Mankind could not possibly have any Kind of Knowledge, even of the Existence of God, or of any other spiritual Thing, State or Action, without a divine Revelation.

Thirdly, That by divine Revelation only, and with our sensible Representations of them, they could have no right, just and true Notions, or Knowledge of any of them.

Fourthly, That our most gracious God, for the good and spiritual Benefit of Mankind, both temporal and everlasting, was most graciously pleased not only to make himself (and other spiritual Things which were indispensably necessary for them to have right, and just and true Notions of) known by his Revelations that he was pleased to make concerning them, but also by the sensible Representations he was also pleased to make of them in his holy Word, by material and sensibly perceptible Things, of which we either had, or

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might have right, and true and useful, and profitable, although not adequate Ideas, if we would duly attend to them.

Fifthly, And that we might be able to form right and true, and spiritually beneficial, although not adequate Notions of himself, and of his wonderful and amiable, and adorable revealed Properties, Powers, and Perfections, he was most graciously pleased not only to reveal, but also to signify and represent himself to Mankind, by a two-fold sensibly perceptible Representation, (*viz.*) by the material and visible Heavens, all of one and the same Substance, but subsisting in the three different Forms and States of Fire, Light and Spirit, or Darkness in Motion, all moving and operating, or acting differently in the one Substance; and by a personal Representation of them, by a Father, Son and Holy Spirit. That by the *first*, we might be enabled to form a right and true, and spiritually beneficial, although not an adequate Notion of his Omnipresence, and of his subsisting in a Plurality of Persons, or intelligent Agents in Unity, in the one undivided and indivisible *Jehovah*, or divine Essence. And that by the *second*, we might be enabled to form a right and true Notion of his Godhead, (*i. e.*) of his perfect and fatherly Goodness or Love, and of his perfect Wildom, and of all his other intellectual and moral, and amiable and and adorable Perfections; that by these latter,

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we might be moved to love him with all our Hearts, &c. and manifest the Truth and Sincerity thereof, by our Perseverance in perfect Obedience to his most perfect and purifying Law; that by doing both these Things, we might perfectly qualify ourselves for the Enjoyment, and sure Attainment of Salvation, and of true and spiritual Happiness, both temporal and everlasting.

Sixthly, That if God had not been graciously pleased to make this two-fold Representation of himself, Mankind would have been liable to have fallen into very false and spiritually unprofitable, and hurtful Notions concerning him. And that all the false Notions that Mankind have ever entertained concerning God, have proceeded from their having only taken one of the sensible Representations only into their Consideration, and by their having over-looked and dropt the other, when they have attempted to form their Notions of, and to speak of God. And that the *Gentiles*, by only taking into their Consideration the Representation which God had made of himself, by the material and visible Heavens, in the three different and distinguishable Forms of Fire, and Light, and Darkness, all of one Substance, and by their over-looking and dropping the personal Representation that he was also graciously pleased to make of himself, mistook the material and visible Sign, for the spiritual and invisible

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Being, signified and represented by it; and worshipped and adored the lifeless and senseless Creature, the visible Heavens, which they set up for the supreme God, instead of the living, intelligent, and beneficent Creator of Heaven and Earth, and of all Things therein, visible and invisible. They for some Ages, believed a Trinity, or three Agents essential, or substantially one, in their God, but a Trinity of senseless and unintelligent Agents. Whereas on the other Hand, the Generality of the Doctors of the Christian Church, by only taking into their Consideration the personal Representation which God hath been pleased to make of himself, and by their having over-looked and dropt the Representation which God was also graciously pleased to make of himself, by the material and visible Heavens, although they professed to believe the Doctrine of the ever blessed Trinity, in the Unity of the one *Jehovah*, or divine Essence, which is so clearly and so often set forth in the holy Scriptures, yet when they came to explain it, they perplexed it, and spoke and wrote so incomprehensibly and unintelligibly about it, that they rendered it incredible, and the Generality of those who go under the Christian Denomination, believing that to be the Scripture Doctrine of the Trinity, which was so generally taught by Christian Teachers of all Denominations, without considering the clearly conceivable
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and intelligible Doctrine set forth in the holy Scriptures, concerning the divine Trinity of Persons, in the one *Jehovah*, or divine Essence, rendered so clearly and perfectly comprehensible, by the Representation which God was most graciously pleased to make of himself, by the material and visible Heavens, which bear Testimony to the Truth of the holy Scriptures, concerning the divine Trinity in Unity; they have by that Means been brought to disbelieve and deny the Truth and divine Authority of the holy Scriptures, and all divine Revelation, and the Necessity of such a Revelation, and consequently all revealed Religion, and to rely upon the Self-Sufficiency of what they call natural Religion, which is no other than what their bodily Senses, and their respective predominant bodily Lusts suggest and dictate to them, to the great Decay of all true and spiritual Purity, Piety, Charity and Righteousness, and of every other moral Virtue, to the Extirpation both of private and social Honesty, whether œconomical or political, out of the Minds of the Generality of all Ranks and Orders of Mankind, in all States and Stations from the Highest to the Lowest, to the Destruction and Overthrow of all true and temporal, and worldly Happiness, and of true spiritual Happiness, both temporal and everlasting.

And as it was necessary for clearing up and rendering conceivable the Truth of the
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scriptural Doctrine of the ever blessed and divine Trinity in Unity, in the one *Jehovah*, or divine Essence, previously to shew, that God in his holy Word, had not only been graciously pleased sensibly to signify and represent himself, by the material and visible Heavens, in the three different and distinguishable Forms and States of Fire, Light, and Spirit, or Darkness in Motion, all moving and operating, or acting different Ways, and after different Manners in one and the same Substance, and all co-operating together for the Production of every Effect that is ascribed to any one of them; but also by a personal Representation which he was likewise graciously pleased to make of himself, by which he is distinguished by the personal Names of Father, Son, and holy Spirit, by which they are shewn to be living or intelligent Agents; and distinguished from the lifeless and senseless Agents, by which they are sensibly signified and represented. I have therefore shewn from the holy Scriptures,

Seventhly, That God hath been graciously pleased therein to represent himself by, and to permit himself to be called by the Name of the material and visible Heavens in general, and also by the particular Names of Fire, Light, and Spirit, or Darkness in Motion, which are the different and distinguishable Forms and States, in which they have subsisted ever since the Time of their first Formation,
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by the *Elohim*, or spiritual Heavens, subsisting in different Forms in the one *Jehovah*, or divine Essence. And

Eighthly, That he hath been graciously pleased therein likewise, to make a personal Representation of himself, not to enable us thereby to form a Notion of his being a Plurality in Unity, in the one divine Essence; but a Notion of his Godhead, and that the Plurality in the Godhead which is rendered conceivable by the three lifeless and senseless Agents, in the one Substance of the material and visible Heavens, are Persons or living and intelligent and free Agents, of perfect Wisdom and Goodness, and of all other amiable and adorable, revealed and conceivable, and unrevealed, and therefore, in this Life unconceivable divine Powers and Perfections, in the one *Jehovah*, or divine Essence, all co-operating together, for the Sanctification, Salvation, and true Happiness of all Mankind, that they might be moved by the Consideration of this Notion of him, to love him with all their Hearts, &c. and to manifest the Truth and Sincerity of their Love, by Perseverance in perfect Obedience to his most perfect and purifying Law, that by both these they might become perfectly qualified for the Enjoyment and sure Attainment of true Happiness, both temporal and everlasting. And that as this personal Representation, that God hath been graciously pleased to make of himself in his
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holy Word, was not intended for the enabling Mankind to form a Notion of his Plurality in Unity, therefore, whenever any of the three Persons, Father, Son, or holy Ghost, are mentioned in the holy Scriptures, as saying or doing any Thing, it is not to be understood of that Person singularly taken, as if he spoke or acted singly of himself, and exclusively and independently of the other two; but of the Person speaking or acting in Conjunction and Co-operation with the other two, as they are represented by the Agents existing in the material and visible Heavens, all and always co-operating together, for the Production of every Effect, ascribed to any one of them. And this I have shewn most clearly, concerning the Person of the Father, and of the holy Spirit, where either of them are said to have said or done any Thing in the holy Scriptures. As also that where ever any Thing is said in the holy Scriptures to have been said or done by the Son, it is not to be understood of the only begotten Son of God, the Man *Christ Jesus* alone and singularly taken, as the *Arians* and *Socinians* teach. Nor of the only begotten Son of God, the Man *Christ Jesus*, to whom the Father (whom they hold to be one Person, and that Person to be the only true and supreme and living God, to whom what they call supreme Worship, is only to be paid) hath communicated such divine Properties, Powers and Perfections, that he may
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on their Account be properly called God, but of an inferior Nature, to whom what they call inferior Worship, may very justly be paid; as the modern Refiners upon *Arianism* and *Socinianism* teach. Nor of the only begotten Son, the Man *Christ Jesus*, in whom the co-eternal and co-essential, and in every Respect, co-equal Person, distinguished by the Name of the Son, in the ever blessed and divine Trinity, in the one *Jehovah*, or divine Essence, chose to dwell, and to take into most intimate Unity with him, and so as to become one with himself, co-existing in him, and co-operating with him in all Things, and therefore God together with him, and co-eternal and co-essential, and in every Respect, co-equal with the Persons called the Father and the holy Spirit in the divine Trinity, as the *reputed Orthodox* have for many Ages inconsiderately at least taught. But of the only begotten Son, the Man *Christ Jesus*, in whom the *Elohim*, the whole Trinity of divine Persons in the one undivided and indivisible *Jehovah*, or divine Essence, chose to dwell with all the Fulness of the Godhead, and to take into most intimate Unity with themselves, so that every Thing said to be said and done by them, might with equal Propriety be said to be said and done by him, co-existing and co-operating in, and with them in all Things; and so that every Thing said and done by him, might with equal Propriety, be said to be said and done

done by them, co-operating in, and with him in all Things, said and done by him. This is the true scriptural Doctrine both of the divine Trinity, in the Unity of the one undivided and indivisible *Jehovah*, or divine Essence; and of the Divinity of the Man *Jesus Christ*, the only begotten Son of God; as will, by and by, be made clearly to appear, together with the spiritual Benefits that will necessarily attend the sincere and true Belief of both these scriptural Doctrines: Which Men cannot possibly obtain, who reject and continue in Unbelief of them, or in Misbelief or false Belief, concerning them.

But as it is necessary to have a right, just and true Idea of the material and visible Heavens, by which and by which only, we are enabled to form a right, just and true Notion of the Manner of the *Elohim's* subsisting and operating or acting in the one *Jehovah*, or divine Essence, (for if we have not a right, just and true Idea of the sensibly perceptible Thing, by which we form our Notion of any spiritual or sensibly imperceptible Thing, our Notion of it will necessarily be wrong and false, and so will our Belief concerning it. And as our Practice of Good and Evil in most Cases depends upon our Belief, if our Belief be false, our Practice will very often be wicked and hurtful.) Therefore, that we might have a right, just and true Idea of the material and visible Heavens, and that we may thereby be enabled

abled to form a right, just and true Notion of the *Elohim*, or divine Trinity, subsisting in the one *Jehovah* of divine Essence. I have chosen to shew previously from the holy Scriptures, what hath been there set forth, concerning the divine Original of the material and visible Heavens, and of the Form and State in which they were created, and of their present States and Forms of Fire, Light, and Spirit, or Darkness in Motion, in which they have subsisted ever since the Time of their Formation, by the *Elohim*, or Trinity of Persons in the one *Jehovah*, or divine Essence: And of the different Motions, and Manners of operating or acting, and co-operating together in these three different Forms and States, in one and the same Substance. And of the different Properties and Powers of the material Heavens, subsisting in each of these three different Forms and States, by which we will obtain a right and true, although not an adequate Idea of them; and know so much concerning them, as is necessary for us to know, in order to our doing every Thing proper and necessary to be done by us, in order to our true Happiness, both natural and spiritual, and temporal and everlasting. And by our having a true Idea of them, and knowing so much as God hath been pleased to inform us, by the Writings of his holy Prophets concerning them, we will be thereby enabled to form a right, just and true

true Notion of the Manner of God's subsisting in a Plurality, or Trinity of intelligent Agents, in the one *Jehovah*, or divine Essence, as it is set forth and represented in the holy Scriptures: But not as it hath been taught by Persons who have overlooked and disregarded the scriptural Representation, which God was pleased to make of it by the material and visible Heavens, and who were therefore, unable to render their Doctrine comprehensible or intelligible, concerning it; and who to keep themselves in Countenance, and to lead simple and inconsiderate Persons into their Error, have impertinently and wickedly produced several Texts of holy Scripture, as if they bore Testimony to the Truth of their false and vain Imaginations; whereas, they only bear Testimony to the Truth of that Doctrine, as it hath been rendered most clearly comprehensible and intelligible, by the sensible Representation which God hath been pleased to make of it by the material and visible Heavens, by which he hath enabled us, by what he hath said concerning them in his holy Word, to form a clear and true, although not a compleat and adequate Idea of. And by the by, we will, by carefully attending to the Revelations, which God by his holy Prophets hath given to Mankind, concerning the material and visible Heavens, his *instrumental Cause* of all inanimate and vegetable, and animal Motions, and of all Kinds and Degrees of Motion
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in the natural or material World, have a truer, and more clearly conceivable, and useful System of Principles of *natural Philosophy*, by which the Causes of all the *Phænomena* in Nature, that are necessary for us to know, in order to both our natural and spiritual Well-being, than hath been delivered to the World, in any of the Systems of Philosophers, either antient or modern, from the Beginning of the World to this Day. Although it hath been industriously asserted, by Persons who have laboured to divert Mankind from the dilligent and attentive Reading of the holy Scriptures, and to attach them to the Study of the Writings of human Philosophers; that the holy Scriptures were not designed to instruct Mankind in the Knowledge of Philosophy, and yet they contain (as will be shewn hereafter) a more compleat and useful System of *Physics*, or natural Philosophy; and of *Ethics*, or moral Philosophy; and of *Metaphysics*, or supernatural Philosophy; than ever appeared in any other Writings in the World. And great and good Reason there was for setting forth these Things in the holy Scriptures, from whence they are to draw all their Knowledge of the one and only true sanctifying and saving Religion, for such as Men's Philosophy is, such will be their Religion; if the first be true, the latter will be so too, and if the one be false, the other will necessarily be false also.

I therefore now proceed to shew from the holy Scriptures, which God hath been most graciously pleased to reveal and make known to Mankind by his holy Prophets, concerning the material and visible Heavens, by which he hath been pleased sensibly to signify and represent himself, and render himself conceivable, with Respect to his Ubiquity or Omnipresence, and Manner of subsisting and operating or acting in Plurality, in the one undivided and indivisible *Jehovah*, or divine Essence. And concerning their divine Original; and concerning the original Form and State in which they were created; and concerning the three different Forms and States, in which they were afterwards made to subsist, and in which they have subsisted and operated or acted ever since the Time of their Formation. And of their different Manners of operating or acting, and all co-operating together, in the Production of all their different Acts or Effects, in their three different Forms and States, in one and the same Essence or Substance. And of the different Properties, Powers and Perfections, of the material and visible Heavens, subsisting in their three different Forms and States of Fire, Light, and Spirit, or Darkness in Motion, in their one Substance, that we may be thereby enabled to form a just, right and true, and useful, although not an adequate Idea of them. For as it is by them and by them only, that we
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are enabled to form a Notion or Conception of the Omnipresence of God the *Elohim*, and of his Manner of subsisting, operating or acting, and co-operating in the one *Jehovah*, or divine Essence; if we have not a right and true Idea of the material and visible Heavens, our Notions or Conceptions of the *Elohim* thereby represented, will be wrong and false, and useless or unprofitable, and hurtful, as hath been before observed.

We are informed by *Moses*, a Prophet of God, *Gen. i. 1.* That the *Elohim in the Reshith*, (i. e.) That the whole divine Trinity in Unity, in the one undivided and indivisible *Jehovah*, or divine Essence, *created the Heavens and the Earth.*

By which we may observe that the Work of Creation is here ascribed to the *Elohim*, or the whole divine Trinity co-operating in Unity, in the one divine Essence, for the Production of that stupendous Work or Effect; as hath been observed in my Notes and Observations upon this Verse. And in Conformity to that which, *Moses* hath here declared, all the holy Prophets (moved by the same divine Spirit) have spoke, who have made Mention of the Works of God, and of the wonderful Operations of his Hands, although all of them have not ascribed the Works to the whole *Elohim*, some of them having ascribed them to the co-eternal, co-essential and co-equal Word or Son; and others of them to the co-

eternal, and co-essential, and in every Respect, co-equal divine and holy Spirit, in the one *Jehovah*, or divine Essence.

And thus it is said, *Psf. xxxiii. 6. By the Word of the Lord (Jehovah) were the Heavens made; and all the Host of them by the Spirit of his Mouth.*

And *Psf. lxxxix. 11. The Heavens are thine, the Earth also is thine: As for the World (הכל the Mixture) and the Fulness thereof, thou hast founded them. And Psf. cxlvi. 6. it is said, That Jehovah Elohim made the Heavens and the Earth, the Sea, and all that is therein.*

But *Job xxvi. 13. it is said, By his Spirit he hath garnished (beautified or expanded) the Heavens.*

Isaiah xlv. 24. Thus saith Jehovah thy Redeemer, he that formed thee, from the Womb, I am the Lord that maketh all Things. That stretcheth forth the Heavens alone, that spreadeth abroad the Earth, by (or from) myself. And Zech. xii. 1. That he stretcheth forth the Heavens, and layeth the Foundations of the Earth, and formeth the Spirit of Man within him.

But *John i. 3. it is said, That all Things were made by the Word that was in the Arche, and that was with God, and that was God, and that without him was not any Thing made that was made.*

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And *Acts* xiv. 15. it is said, *That the living God made Heaven and Earth, the Sea, and all Things that are therein.*

But *Heb.* xi. 3. it is said, *That by Faith we understand, that the Worlds were framed by the Word of God, so that Things which are seen, were not made of Things that do appear.* And to the same Purpose 2 *Pet.* iii. 5. spoke.

And *Heb.* i. 2. it is said, *His Son whom he hath appointed Heir of all Things, by (and because of) whom also he made the World. Upholding all Things by the Word of his Power.*

And 1 *Cor.* viii. 6. *But to us, there is but one God the Father, of whom (ἐξ ὧν) are all Things, and we in (or to or for εἰς αὐτόν) him: and one Lord Jesus Christ, by (or because of) whom are all Things, and we by or because of him.*

And *Colos.* i. 16. *For by him (Jesus Christ) were all Things created that are in Heaven, and that are in Earth, visible and invisible, &c. all Things were created by (and because of) him, and for (or to) him, and he is before all Things, and by him all Things consist.*

These are a few of the many Texts that might be produced, to shew that God was the Creator of the Heavens and the Earth, And although they have not all ascribed the Works of Creation and Formation, &c. of all

Things to the whole Trinity; some of them having ascribed them to the co-eternal, co-essential and co-equal Word or Son; and others of them having ascribed them to the co-eternal, co-essential, and in every Respect, co-equal divine and holy Spirit, in the one *Jehovah*, or divine Essence. Therefore wherever any of the Works of God are in any Texts of holy Scripture, ascribed to the invisible Agent, distinguished by the personal Name of the Father, or to the Word or Son; or to the holy Ghost only, it is never to be understood of that Person singly and exclusively of the other two, but conjunctively, and of that Person co-operating in a different Form, State and Manner, together with the other two, necessarily co-operating together with him in different Forms, States and Manners, for the Production of every Work or Effect said to be wrought or produced by them, or by any one of them, as it is rendered most clearly conceivable, by the Representation which God hath been most graciously pleased to make of himself, and of his Manner of subsisting and operating or acting, in the one *Jehovah*, or divine Essence, both in the natural and moral or spiritual World. And therefore all the Works of God may with equal Propriety be ascribed (as they are in the holy Scriptures) either to the whole *Elohim*, necessarily co-operating together for the Production of every Act or Effect, done or produced by them;
or

or to one of them, not taken or understood exclusively of, but in Conjunction, and necessarily co-operating with the other two, for although God *Elohim* doth or do nothing necessarily, yet whenever they (moved by most perfect Goodness and Wisdom) chuse to do any Act, they all necessarily co-operate in different Forms, States, and Manners, for the Production of it, as we will most clearly conceive, by the Representation he hath been pleased to make of himself, and of his Manner of subsisting and acting by the natural and visible Heavens.

And we may likewise observe, that in some of the aforecited Texts, that the Creation and Formation of the Heavens, and of the Earth, and of all Things therein, visible and invisible, are ascribed to the only begotten Son of God, the Man *Christ Jesus*, in whom the whole *Elohim*, the divine Trinity, chose to dwell with all the Fulness of the Godhead, and to take into most intimate Unity, and to make one together with themselves; but although this be most clearly asserted in different Places of the holy Scriptures, it is not to be understood of the only begotten Son of God, the Man *Christ Jesus*, exclusively of the *Elohim* who dwelt in him, and he in them, and who took him into most intimate Union, and made him one together with themselves, as will be shewn where I speak of the Divinity of *Jesus Christ*; but of him in most inti-

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mate Conjunction with the *Elohim*, who co-operated with him in all Things, and he in and with them. So that whatever he said or did, might with equal Propriety, be said to be said or done by the *Elohim*, who dwelt in him, and co-operated in, and with him in all Things, and whatever Things are said to have been said or done by God the *Elohim* from before the Creation of the World, may with equal Propriety, be said to have been said or done by him, who existed in the *Elohim*, and co-operated in and with the *Elohim*, in all Things, said and done by them from before the Creation of the World, for he was before all Things, and produced into Being before all Creatures, and being in God and most intimately united to him before the World was, therefore had Glory with the Father, (the whole *Elohim*, or divine Trinity) before the World was.

Having thus from the holy Scriptures shewn, the divine spiritual and invisible Author and efficient Cause of the material and visible Heavens, to be *Jehovah Elohim*; or three co-eternal, co-essential, and in every Respect, co-equal intelligent Agents, distinguished by the personal Name of Father, Son, and holy Ghost, subsisting and operating in three different Forms and States, and Manners of acting, and all necessarily co-operating together, in the one *Jehovah*, or divine Essence, for the Production of all Effects, produced by
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them; and in Conjunction with the only begotten Son, the Man *Christ Jesus*, in whom, they, the *Elohim*, chose to dwell, and to take into most intimate Union, and to make one together with themselves.

I proceed to shew from the same holy Scriptures, the original State and Form in which the material Heavens were created, or produced into Being; and also the three different Forms and States of Fire, Light, and Spirit, or Darknes in Motion, into which they were afterwards formed, and in which they have subsisted, ever since the Time of their first Formation, by the aforementioned living and intelligent, and perfectly wise and gracious, and omnipotent Creator of them.

And *Moses*, who hath informed us, that the *Elohim* in the *Resbith*, the Head, Origin, or Fountain of all created Beings, created the Heavens and the Earth, and that Darknes was upon the Faces of the Deep, *i. e.* of the terraqueous Shell of the Earth, which he therefore calls sometimes by the Name of Earth, and sometimes by the Name of Water, which were the two great constituent Parts of that terraqueous Shell, which contained in them the seminal Atoms or Particles of all natural Things, whether inanimate, vegetable, or animal, that have since appeared in or upon the Earth; but the Earth and Water in that State in which they were created, were so blended together, before their
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Separation by Formation, that neither of them could be useful or beneficial to Mankind, for whose Use and Benefit they were created.

By this Account of *Moses*, we may clearly perceive, that the material Heavens in their original uncreated or unformed State, were a Body of Darknes without Motion, which enveloped and lay upon the outer and inner Surfaces of the hollow Shell of the terraqueous Globe.

And the Prophet *Ezekiel*, whom God was most graciously pleased to raise up among his People, then in Captivity to the *Babylonians* (a People who believed in, and worshipped the material and visible Heavens as the supreme and living God) to awaken and warn them to preserve themselves uncorrupted by the Idolatry and false and everlastingly destructive Religion of their Conquerors. And that his Prophet might be perfectly enabled to shew his People the Falshood of the Religion of the People by whom they were enslaved, he was most graciously pleased, in a Vision, to display the material and visible Heavens before him, so as that he might thereby clearly perceive their Author or Creator, and their original State, and the States and Forms they were afterwards put into, and their Structure; and their different Properties, Powers and Perfections, and Motions, and instrumental Actions or Operations; that he might be thereby con-

convinced, that they were so far from being the supreme, living and true, and eternal God, that they were only a stupid and senseless, and lifeless Creature, which the supreme, living and eternal God had created, and made his Instrument, to communicate Motion to, and continue it in all Systems of Matter, so as to enable them to answer the Ends for which he created and designed them, and prove useful and beneficial to Mankind. Therefore *Ezekiel's* Account of the material and visible Heavens is a most excellent Comment upon *Moses's* short Account of them, and deserves the Attention of all those who are desirous of Information concerning the material and visible Heavens, by which God hath been most graciously pleased sensibly to signify and represent himself to Mankind, that they might be thereby enabled to form a just and true, although not an adequate, but useful Notion of some of his wonderful Properties and Perfections, such as his essential Unity and Ubiquity, or Omnipresence, and his Manner of subsisting and operating in a Plurality in Unity, in the natural or material, and spiritual or moral World.

And the Prophet *Ezekiel* tells us, i. i. *That the Heavens were opened*, (נפתחו or displayed as it were in a Picture) and that he saw Visions of God; (i. e.) the Representation of the visible Heavens which God displayed before him, and of the invisible Heavens, the
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Elohim in the Man *Christ Jesus*, at the same Time sensibly signified and represented to him.

And ver. 4. he says, *He looked, and behold, a terrible, or tempestuous Whirlwind came from the invisible, הַצֶּפֶן (i. e.)* from the invisible God, which in our and other Translations is rendered the *North*. *A great Cloud*, which is what *Moses* calls *Darkness* which was upon the Faces of the Chaos, or unformed terraqueous hollow Globe.

I shall go on with *Moses's* Account, and then return to *Ezekiel*, and to the other inspired Writers of holy Scripture, as the best Commentators upon him, in order to explain his Sense and Meaning in his Account of the material and visible Heavens, by which my Readers will perceive, that I have advanced nothing which I had not scriptural Authority for; and that I have said nothing concerning the visible Heavens, but what God the Creator and Former, and Sustainer of them, hath been pleased, by the Pens of his holy Prophets, to inform Mankind concerning them.

And *Moses* tells us, *Gen* i. 2. that the *Spirit of God* moved upon the Faces of the Waters. And 3. that, *God said, let there be Light; and there was Light*. And 4. that, *God saw the Light, that it was good, and God divided between the Light, and between the Darkness, בֵּין* between, which our Translators having

having not duly considered, have not well and truly, and intelligibly rendered, *And God called the Light, Day; and the Dark-ness, he called Night.*

I do not stay now to shew, what is meant by God's saying, that the Light was good, because in my Notes and Observations on that Text, I have shewn, that by God's commanding the ætherial Fluid of Light to shine forth, all those Motions which were necessary to be raised in all the different Systems of the natural or material World, whether inanimate, vegetable, or animal, in order to their answering the Ends for which they were designed and created, were necessarily raised and mechanically continued in and upon them; and particularly, that those expansive and compressive Forces of the different Fluids of Light and Darkness, which together with the Fire in the Center, were necessary for acting upon the Faces of the hollow Shell of the unformed terraqueous Globe, so as to press the Water out of it, so as that both the Earth and Water might become beneficial to Mankind, were necessarily and mechanically stirred up, by the Obedience of Nature or Matter, to the omnipotent Command.

But as *Moses* hath told us, that the Heavens in their original and unformed State, were a motionless Body of Darkness, which *Ezekiel* calls a great Cloud, and which afterwards

terwards partly assumed the State and Form of Light, by Means of the violent Motion which God commanded to arise in the Center of it. And accordingly, God by the Mouth of the Prophet *Isaiab* xlv. 7. saith, *I form the Light, and create Darknes*; alluding to the Heavens in their formed and unformed State. And 2 *Cor* iv. 6. *God who commanded the Light to shine out of Darknes, hath shined in our Hearts, &c.* By which we see, that the Heavens in the State in which they were created by the invisible God, were an opaque Body without Motion; and that Darknes was created, and existed before Light, and that therefore Darknes is not a *Non-Entity*, or mere Privation, or Want of Light, as a late celebrated and reputed Philosopher (who set up for understanding the material and visible Heavens better than God who created and formed them) hath asserted it to be, but material Substance in a certain State, and under a certain Form; and that Light is the very same Substance in another State and Form; and celestial Fire the same Substance in another State and Form. We will perceive by returning to *Ezekiel*, that he cleared up the concise Account of *Moses*, who had only told us, that the Spirit of God moved upon the Faces of the Abyss, and that God commanded the Light, and it appeared. Whereas *Ezekiel* to whom the Structure, the States, and Forms of the Heavens were laid open

open tells us, i. 4. that in the great Cloud which came from him that is invisible, he beheld a Fire, מתלקחת *catching hold of and preying upon itself, and Brightness or Light every Way round about it; and out of the Midst thereof, out of the Midst of the Fire, which was in the Midst of the Cloud, or Body of Darknes, כעין as it were a Fountain* החשמל *of the finest Matter, uttering itself, or issuing forth from* חש *fine Atoms, and* מלל *to issue forth.*

By this we may clearly perceive, that God by his Word, caused Fire to arise in the great Cloud or Body of Darknes which he had created, and which enveloped the seminal Atoms of all natural Things; and yet by that Fire, so raised, with Light issuing from it every Way, that Cloud or Body of Darknes, which was before motionless, was put into a perpetual regular, and uniform Motion, and was then called Spirit; and that, as the Rays of Light issued forth every Way from that Fountain of Fire, so raised in the Center, and extending themselves every Way from the Center to the Circumference of the Heavens, with a penetrating and expanding Force, necessarily and mechanically forced the Darknes into the Fire, which was fed by that grosser Fluid which rushed with Violence into it; and that, by that grosser Fluid of Darknes forced into the Fire in the Center, and there ground into Atoms, the finer Fluid

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of Light would necessarily and forcibly issue forth from the Fire towards the Circumference, and becoming slower in its Motion in every Step of its Progress towards the Circumference, and consequently cooler, and their coagulating into courser *Granulæ*, or Particles, and so returning in the State of a grosser Fluid from the Circumference towards the Center, quickening in its Motion in every Step of its Regress, by moving out of a larger into a narrower Course or Channel, and rushing with Violence into the Fire, to feed it. Therefore the Prophet says, that in his Vision, he saw in the Midst of the great Cloud, a Fire catching and preying, or feeding upon itself; for the Fluid of Darkness, and the Fire, and Light are all one in respect of their Matter, or Substance, and only differ from each other in respect of their States and Forms, and Motions, and different Properties, and Manners of operating or acting in their different States and Forms; and by what he hath thus said, we may clearly perceive that the Fire which God commanded to arise in the Center of the great Cloud or Body of Darkness, the material Heavens which lay motionless on the Faces of the Abyss, or hollow terraqueous Globe, occasioned that perpetual Motion which was then raised in them, and hath ever since continued in them, in the three distinct Forms of Fire, Light, and

and Spirit, or Darkneſs in Motion, in which they have ever ſince appeared, and that by the perpetual Motion thus communicated to them, all the Motions of all natural or material Things, whether inanimate, or vegetable, or animal, that have ever ſince appeared, have been occaſioned or cauſed. And we may likewiſe clearly perceive, that the celeftial Fire in the Center of the Heavens, is fed by the Heavens themſelves, continually, and neceſſarily, and violently, ruſhing into it in the Form of Darkneſs, and is kept alive, and continually burning as terreſtrial or culinary Fire is, by the cool Air continually ruſhing into it, and which would immediately become extinct, if the cool ambient Air was withheld from it: And that the celeftial Fire is not fed and preſerved continually burning, by the Incidence of Comets or Comet's Tails now and then dropping into it, as ſome of the Admirers of, and Builders upon, the mathematical Principles of the late celebrated Philoſopher (rather than upon the Revelations of God, who carry their own Evidence for their Truth along with them) have imagined, and ridiculouslly aſſerted.

And as *Mofes* hath informed us, *Gen. i. 5.* That God divided between the Light and between the Darkneſs, and the Prophet *Ezekiel* hath rendered this uſeful Doctrine of *Mofes*, moſt clearly conceivable, by the Representation that was made to him of that

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material and visible Heavens by God in his Vision. For having first spoken of the living Creatures, which he saith came out of the Midst of the Fire (which I shall hereafter shew to be the bodily Desires and Lusts of Men, which are excited or raised up in them by the material Heavens or Air, and are therefore called by St. Paul, *Ephes. ii. 2. The Princes of the Power of the Air, that Spirit which powerfully worketh in the Children of Disobedience.*) He tells us, *i. 15. That as he beheld the living Creatures, behold one Wheel upon the Earth, by, in or with the living Creatures, with its four Faces.* He calls it one Wheel singular, or in the following Verse, he calls it Wheels plural. Saying, *ver. 16. The Aspect or Appearance, and the Work of them, was as the Appearance of Tarshish, a precious Stone, or something lucid and transparent: And that their Likeness was one, and that their Appearance and their Work, was as it were a Wheel in the Middle of a Wheel. And that when they went (or moved) they went on their four Sides, (i. e. they moved every Way straight forward from the Center to the Circumference of the Heavens, and from the Circumference to the Center) and returned not when they went, in either of these contrary Directions, in the different States and Forms of Light and Darkness, in which they moved. And that as for their Rings,*

or Arches, they were of a terrible or tremendous Height, and were full of Eyes every Way round about (i. e.) of Stars.— By this Representation of the natural or material and visible Heavens, by a Wheel singular, by which the Unity and Identity of their Matter or Substance is denoted ; and by Wheels plural, to denote the Diversity of their States and forms ; and by a Wheel in the Middle of a Wheel, to render their mixt Structure conceivable. We may clearly conceive the Sense and Meaning of *Moses's* Words, when he saith, That God divided between the Light and between the Darkness.

The Luminary or Orb, in which the Fire in the Center of the material Universe resides, and from whence the Rays of Light issue, and into which the Fluxes of Darkness enter, is the Nave of the Wheel or Wheels by which the Heavens were represented to *Ezekiel*.

And the Rays of Light which issue forth from that Orb or Nave of Fire in the Center, and extend to the Circumference of the Heavens, penetrating between the Fluxes or Rays of Darkness, and spreading itself, in every Moment of its Progress, as it moves out of a narrower into a larger Space ; and penetrates, and pervades, and expands, and moves all natural Things interjacent between the Center and the Circumference, and becomes slower in its Motion out of a nar-

rower into a larger Space, in every Moment of its Progress, and consequently cooler, and therefore hath least Velocity, and Heat, and Force, at the Circumference of the Heavens, as these are all greatest at its issuing forth from the Fire in the Center. These Rays of Light issuing forth from the Nave, and penetrating and dividing between the Rays of Darknes, moving in a contrary Direction all the Way from the Center to the Circumference of the Heavens, are the Radii or Spokes of one of these celestial Wheels, which is justly and truly said to be in the Middle of a Wheel, as its Radii, in the Form of Light, divide between, and move between the Radii of the other Wheel, which moves in a counter or contrary Direction in the State and Form of Darknes.

And the Light cooling, and coagulating, or granulating, and thereby becoming a grosser and more opaque Fluid at the Circumference, and descending or returning in that State and Form from the Circumference to the Nave or Orb of Fire in the Center of the Heavens, increasing in its Heat and Velocity, and compressing and combining Force in every Moment of its Regress, by its moving out of a larger into a narrower Space, in the Form of a Sword, Tongue or Wedge, by all which it is represented, and combining and compressing all natural or material Systems interjacent between the Circumference
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and the Center, with a Force every where equal to the expanding Force of the finer Fluid of Light. These Fluxes or Rays of Darknes, whose Heat, Power, and Motion, are least at the Circumference, and greatest at their Entrance into the Nave or Orb of Fire in the Center of the Heavens, dividing between the Radii of Light, in the State and Form of Darknes, all the Way from the Circumference to the Center of the Heavens, are the Radii or Spokes of the other of those celestial Wheels, which is justly, and most truly, said to be in the Middle of a Wheel; as its Radii, in the State and Form of Darknes, divide and move between the Radii of the other Wheel, which moves in a contrary Direction, in the State and Form of Light. By this Representation of the material and visible Heaven by a Wheel and Wheels, or by a Wheel in the Middle of a Wheel, we may clearly conceive the Sense and Meaning of the Words of *Moses*, where he saith, That God divided between the Light and between the Darknes, and understand the Structure, and the different Motions of the material and visible Heavens, in their three different States and Forms of Fire, Light and Spirit, or Darknes in Motion; and how, and with what Fuel, the celestial Fire in the Orb of the Sun is continually fed, and hath been enabled to send forth wonderful Quantities of Light,

without any Waste or Diminution of itself, ever since the Time of the first Formation of the Heavens by the all-powerful Word of God; and also how, and by what Means, they have continued in perpetual Motion, and in the three distinct and different Forms of Fire, Light, and Darknes, by which proper and necessary Motion hath been communicated to all Systems of Matter of all Kinds, in the natural or material World ever since that Time, by which they have been enabled to answer all the great, wise, and good Ends for which they were all designed and created, by the eternal and living, and perfectly wise, Creator and Former of them: And that Darknes is not a Non-entity or mere Privation of Light, as a late celebrated Philosopher hath magisterially asserted, but is as much Matter or material Substance, as either of the finer Fluids of Fire or Light are, and one and the same Substance with them, in a different State and Form.

And at the 7th Verse, the same Prophet, in a very few Words, represents the material invisible Heavens, in their different Forms and States of Light and Darknes, by the Blood Vessels in an animal Body. Saying, *That the Feet of the living Creatures, were straight Feet, or a straight Foot, and that the hollow Branch or Branchings of their Feet, were as, or like, the hollow Branchings of*

of a Calf's Foot, and that their Aspect, or Appearance, was sparkling with the florid Appearance of polished Brass. I have before observed, and shall hereafter shew, that by the living Creatures here mentioned, are meant the bodily Desires and Lusts. And that as these are mechanically excited and stirred up, and continued in the Body of Men, by the material Heavens or Air operating in and upon the Bodies of Men, in their different Forms of Light and Darkness; therefore the Heavens, or Air, in these different Forms, by which the bodily Desires are raised and continued in them, are called the Wings and the Feet of the living Creatures, and are said to be straight Feet, and that the hollow Branches of their Feet, are like the hollow Branches in the Foot of a Calf, (*i. e.*) like the hollow cylindrical Tubes in the Foot of a Calf, or any other Animal, which carry the finer Blood from the Heart, first in one large Tube, branching itself into many smaller, directly every Way to the Extremities of the Body, and bring back the Blood in a grosser Fluid, the finer and other alimentary and useful, as well as excrementitious, Juices, being strained off from it in its Progress, first in smaller Pipes, which become fewer, and empty themselves into larger, in every Stage of their Regress, till at last they become one, by which the venal Blood is returned again to the Heart, from whence

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it had issued in a finer Fluid: And these Fluids of Light and Darkneſs, which are called the Feet of the living Creatures, are ſaid to ſparkle, or look florid, like Braſs in a State of Fuſion ללל, to ſhew their Denſity and Solidity in their fluid State, being repreſented in another Place, as will be hereafter ſhewn by a molten Speculum, or Glaſs on the ſame Account.

And the Pſalmiſt bears Teſtimony to the Truth of this Representation of the material and viſible Heavens, here made by the Prophet *Ezekiel*, both with reſpect to their circulating Motion from the Center to the Circumference, and from the Circumference to the Center of the Heavens again; and of their iſſuing forth in the Form of Light, which becometh Spirit or Darkneſs at the Circumference of the Heavens, and that that Spirit becomes Fire at its Return to the Center.

It is ſaid *Pſ. xix. 4. That in them* (the Heavens) *he hath ſet a Tabernacle for the Light, ושב, ver. 5. which is, as a Bridegroom coming out of his Chamber* (hiding Place) *and rejoiceth as a ſtrong Man, to run a Race; (or wonted Courſe) and his going forth, is from the one End of Heaven* (i. e.) *from its Center; and his Circuit unto the Ends thereof, (i. e.)* firſt from the Center to the Circumference, in the Form of Light; and from thence to the Center in the Form of Darkneſs,

ness, *And there is nothing bid from the Heat thereof.*

And *Pf. civ. 4.* That he *maketh his Angels Spirits, and his Ministers a flaming Fire.* It is here said of God, who has been pleased to represent himself by the material and visible Heavens, that whatever is instrumentally done by them, is done by him; and the Atoms of the fine Fluid of Light, which are sent forth by the Fire in the Center of the Heavens, are said to be sent forth by God: And they are sent forth as his Angels or Messengers, to declare and do his Will. And hence it is said, *Gen. xxxii. 2.* That when *Jacob* departed from *Laban*, and went on his Way, that the *Angels of God met him*, (i. e.) the Rays of Light shone upon him, which he called the Angels of God, and the Host of God; and the Worshippers of the Heaven, are said to worship the Host of Heaven or of God. And as the Atoms of Light, at the Extremities of the Heavens, become Spirits, or assume the Form of the grosser Fluid of Darkness, as hath been before shewn, therefore it is said, that, *He maketh his Angels Spirits.* And as these Spirits, or grosser Particles of Darkness, return to the Center and minister as Fuel to the Fire, and cause it to flame when they forcibly rush into it, therefore it is said, That he *maketh his Ministers a Flame of Fire.*

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These Points being shewn which carry their own Evidence for their Truth along with them, I shall now proceed to some other Particulars which are mentioned in the holy Scriptures, concerning the material and visible Heavens in Order, to our more perfect Knowledge of them. And as these few Particulars concerning the Properties of the different Fluids of the Light and Darknes, which I chuse to mention, will be taken from the Book of *Job*, it may be expected that I should previously take Notice of the Antiquity and Authority of that Book, which a late hasty and inconsiderate and enterprizing Writer, (in order to establish a most false, wicked, and destructive Doctrine, whose Truth he will never be able to prove) hath endeavoured to impair, by vainly attempting to prove it to be a dramatical Performance, compiled by some *Hebrew* Play-Wright, after the Return of the *Jews* from the *Babylonish* Captivity, for the Entertainment and Consolation of that People, upon God's withdrawing (as he hath inconsiderately asserted) his extraordinary Providence from them. But the important Point I am now upon, will not admit of my making so long a Digression here. And I may have Occasion to shew hereafter, that the Book of *Job*, was not only extant in the Days of *David*, but known to him, and to the *Israelites*, and referred to by him: But that it was written in the Interval between
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the happening of the Miracle, of the standing and continuing of the Light of the Sun and Moon upon *Gibeon*, and the Valley of *Ajalon*; and of the compiling of the Memoirs or History of the Wars and other Transactions of *Joshua*. For that very Miracle, is referred to in the Book of *Job*; and the Compiler of the History of *Joshua*, takes notice, that that Miracle is mentioned in the Book of *Job*; which Truth, when shewn, will sufficiently vindicate the Antiquity of that Book, and shew it not to be so old as the Writings of *Moses*, nor of so late a Date as the Return of the *Jews* from the *Babylonish* Captivity. And the mention that is made of *Job*, together with *Noah* and *Daniel*, two indisputably real Persons, *Ezek.* xiv. 14. And of his Patience, *St. James* v. 11. I think sufficient to vindicate the Authority of the Book, and to shew that *Job* was a real, and not a fictitious, Person, and his History, a real and true History, and not a Fable, notwithstanding all the weightless Arguments, and verbose Reasoning, that the Author of that *divine Legation of Moses* hath used to invalidate these most clear and evident Testimonies.

But although my present Business will not permit me to enter upon those Points here, I judge it proper previously, and before I produce any of those Particulars out of that Book, which God hath been pleased

to make known to Mankind concerning the material and visible Heavens, briefly to observe, that it appears by the Reasoning between *Job* and his Friends, that they, his Friends, were Worshippers of the Heavens in the State and Form of Fire ; and ascribed to them, all those Properties, Powers and Perfections, which, with Truth, could only be ascribed to the eternal, true, and only wise and living and invisible God. And that they did not believe a future State of perfect and endless Happiness or Misery after this Life ; but believed that Man's Happiness, altogether consisted in bodily Health, and worldly Wealth and Prosperity, and in the sensual Enjoyment of those natural and bodily worldly Blessings which their visible God bestowed upon them ; and that it was their Duty as well as their Interest, to indulge themselves in the sensual Enjoyment of them, and Folly to abstain from so doing, in hope of Happiness in a future State ; and that it was on account of *Job's* believing in an invisible God, and in a future State, and hypocritically abstaining from the Enjoyment of the Blessings that God hath bestowed upon him, that their true and visible God had afflicted him in the Manner he had done. And this being the Case, it was highly necessary, and proper, and seasonable, and perfectly consistent with the most perfect Wisdom, and fatherly Goodness, of the invisible and only true and living

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ing God who had made such a Trial of the Faith and Obedience of his Servant *Job*, whom he knew to be so perfect and upright, that he would not be moved to depart from either, by any Temptations or Trials that could by any Means be made upon him, and who suffered him to be thus grievously afflicted with Poverty and inexpressible bodily Pain and Torture ; for convincing and converting of those wicked Persons who had accused him, and who, although they believed that there was an invisible God, yet believed that there was no truly and spiritually religious Person in the World, and that all Men were Hypocrites, and only professed outwardly to serve and love, and bless or speak well of God, so long as they enjoyed Health and Prosperity in the World, and that if the most eminent Professor of Piety, was made to undergo the severe Trials of Poverty and bodily Affliction, he would be found an Hypocrite, and would curse or speak evil of God. And also for the Conviction and Conversion of *Job's* Friends, and of all such as might in any after Age fall or be led into their damnable Errors, who believed only in a visible God, and that there was no State either of Happiness or Misery after this Life ; and that therefore Man's Business in this World was to indulge all his bodily Appetites in it. For these wise and good Ends, and for rescuing and delivering all such Persons, out of such wicked-making and destructive

tive and damnable Errors ; and for confirming and establishing his Servant *Job* in his Faith and Obedience, in which he had so eminently and immoveably persevered through the Course of his most severe Trials, as it was perfectly consistent with the most perfect Wisdom and Goodness of God, and necessary and seasonable so to do, therefore God was graciously pleased to speak of the material and visible Heavens, to *Job*, in the Presence of his Friend, who believed and worshiped them in the Form of Fire, and as the supreme and only God ; in such a Manner as that they might be clearly convinced and satisfied, that they were only a lifeless and senseless Creature of his, which he had created and made to be his Instrument in the Performances of many Things, necessary to be done for the Use and Benefit of Mankind.

And I shall begin with the Account which God hath been pleased to give here of the Heavens, in the Form of Light, here called *Bebemoth*.

The Generality of Criticks and Commentators, as well as the Translators of the Book of *Job*, have made an Animal of the *Bebe-moth*, because the Word פְּהֶמָה, *Behemah*, is a general Name of a clean and useful Animal in the holy Scriptures, whose Plural is *Bebemoth*. But *Bebemoth* mentioned in the Book of *Job* is singular. And had the Criticks, &c. considered the Necessity that there was for

for giving *Job* and his Friends, a just and true Notion of the material and visible Heavens upon this Occasion, and how useleſs and ſpiritually unprofitable it would have been to them to have deſcribed the Parts and Properties of an Elephant to them, at this or any other Time: And that the compounded Word *בהמות*, *Behemoth*, imports one of the moſt remarkable Properties of the material and viſible Heavens, in the State and Form of the Fluid of Light; and that the Deſcription here given of the *Behemoth*, *Job* xl. 15, &c. cannot poſſibly be applied with any Colour of Reaſon, to the Elephant or any other Animal, and that it is perfectly applicable to the Fluid of Light, and can be made to agree with no other Creature, had theſe Things been pre-viously conſidered as they ought, Mankind would have been more profitably inſtructed, and would not have been amused with a Deſcription, which appears impertinent and unintelligible, when applied to an Elephant. ✓

Whether the Word *Behemoth* be compounded of *בה*, which ſignifies Void or Emptineſs, and *מות*, to die, to kill, and deſtroy, as ſome think; or from the Particle *ב*, which ſignifies *in*, and *המה* which ſignifies Noiſe and tumultuous Motion, as others think. It perfectly agrees with the ætherial Fluid of Light, which penetrates and pervades all other Matter, and fills all the Interſtices or Space, between the component Atoms of all other Systems

Systems of Matter, and so destroys all Void or Vacuity. The whole System of Nature being a *Plenum* or Fulness, constituted of some Parts that are more fixed, and of others that are more or less fluid, without any of the least void or empty Space among them, as the holy Scriptures speak, *Pf. lxxxix. 11. The Heavens are thine, the Earth also is thine: the World תבל, and the Fulness thereof; thou hast founded them,* (i. e.) thou hast founded that Mixture of which the natural or material World is composed and constituted, which is a *Plenum*, which admits of no Void or Vacuity in it. And it is by the Fulness of the System of the natural World, that all Mechanism and Motion is preserved in it, for all Mechanism is by Impulse and actual Contact of impelling and impelled Matter, and it is by such Impulse and Contact that all natural Bodies are moved and continued in Motion. And as a Watch or Clock would stand Motionless if a Wheel was taken out of it, so all Things in Nature would be Motionless, if there was one Particle of Matter less than there is in the System of the natural or material World, in such just Weight, Number and Measure were all Things provided by Creation by God, for the Formation of the World, so as that it might perfectly answer the great End for which it was designed as Wisdom, *xi. 20. and Job xxxviii. 4. and Isaiah xl. 12.*

So that they, who to serve an ill-grounded Hypothesis, have imagined and asserted, a *Vacuum* in Nature to be necessary, in order to the Commencement and Continuance of natural Bodies in Motion, have not well considered that all Motion is continued by mechanical Impulse. And that a Variety of finer and grosser Fluids answers all the Ends, which they inconsiderately imagine would be answered by a *Vacuum*; whoever observes a Vessel under Sail, may likewise observe the Water to rise up before her, and to fall lower behind her. Whereas, if there was a Void in the Water, it would not rise before her, but recede into the disseminated Void, but as there is no such, it must necessarily rise towards the finer Fluid of Air, which would give way to it, as the finer Fluid of Air would necessarily fill the Space behind, which would otherwise have been void by the falling away of the Water.

And they who have likewise imagined and magisterially asserted, that if a Body was projected in *Vacuo*, it would continue moving in that Void, have only asserted in other Words, that a Body may or can move, and be continued in Motion by nothing, or that, that Effect, Continuance in Motion, may be produced without any Cause.

And they who have likewise imagined and asserted, that a Receiver is less full when the grosser Fluid of mixt Air is pumpt out of it,

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and that it is fuller when mixt Air is forced into it than it was before, have not well considered, that the pure ætherial Light, which penetrates and pervades all Matter, fills the Receiver as the grosser mixt Air is exhausted; and that the finer or purer Air is forced out of it by the grosser or mixt Air that is forced into it: For by a finer Fluid, we are not to understand a Fluid that is rarer, and that hath more void Spaces between its component Particles, but a Fluid that is constituted of less, and therefore finer Particles, without any Vacuity between them; and by a grosser Fluid, not a Fluid that hath less Vacuity between its component Particles, but a Fluid that is constituted of larger or grosser Particles, without any Vacuity between them, and to which a finer Fluid will give Place, when forced against it.

And if we look upon *Bebemoth* compounded, as I have before observed, of the Particle ב and חמה, it may be as properly understood of the Fluid of ætherial Light; because it was by the Efflux of that Light, that all Things in the natural World were put into Motion.

I proceed to the Description which God himself hath been pleased to give of the *Bebemoth* to Job, in the Presence of his three misbelieving Friends; by which we will clearly perceive, that every Part of it is applicable to the Fluid of ætherial Light; and that it is
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applicable to no Animal in the World, that we have any Account of, and that therefore, it is not applicable to the Elephant, to which Critics and Commentators have, inconsiderately at least, applied it.

In the thirty-eight and thirty-ninth Chapters of the Book of *Job*, God expostulates with, and questions with him in the Presence of his Friends, concerning his Knowledge of the Creator, Former and Founder of the Earth and the material World; and of the Flood that overflowed it, and was again forced down and confined within the Shell of the Earth, by his Instrument, the material Air, in the expanding and compressing Forms of Light and Darkneſs; and concerning him, who cauſed the Light to ſtand and continue upon a certain Part of the Earth, till the wicked Worſhippers of the Light, the *Amorites*, were deſtroyed; and concerning the Ways wherein the Light and Darkneſs abide and move, and their Limits or Extremities; and which Way it was divided and ſpread of old, or in the Beginning, on the Earth, &c. and whether he knew the Laws or Ordinances of the Heavens, or could command them to act and thunder, and lighten and rain upon the Earth; and who it is that giveth Wiſdom and Underſtanding to Men; and who it is that provideth for the wild Beaſts and Fowls of the Air, when they cry unto God; and who hath appointed the fix:

Times and Seasons, for the Animals to bring forth their Young; and who hath provided proper Nourishment and Habitations for all the different Kinds of them, and hath implanted their different Instincts, whereby such of them as are neglected and forsaken by their Dams, are enabled to support themselves: That *Job*, his Friends, and all Mankind, by duly considering all these Things, by which the wonderful Wisdom, and Goodness, and Power of God, so clearly manifested in his Works in the material and inanimate, and animal World, might be taught Humility, and restrained from arraigning and finding fault with any of his Judgments or Dispensations, and learn not to blame him, in order to justify themselves. And having told *Job* in the Presence of his misbelieving Friends, who worshipped the Heavens in the Form of Fire, by which all their bodily Lusts, by which they are made vain and arrogant, are exerted, that, if he, by his own Power, could subdue his own bodily Lusts, and those of Mankind (which are only to be subdued and conquered by the Faith and Law which he had revealed and given to them) he would then acknowledge, that he was able to save himself from spiritual Misery, both temporal and everlasting; but if he was unable to do the one, he might clearly perceive, by the Reason of Things, that he was unable to do the other.

And

And having thus instructed *Job* and his Friends, Worshipers of the Heavens, and all Mankind, by the Questions he put to him; he then proceeds to give him an Account of the material and visible Heavens in the different States and Forms of Light and Darkness, which from their different Powers and Properties, he calls by the Names of *Behemoth* and *Leviathan*.

And first he speaks of *Behemoth*, *Job* xl. 15. saying, *Behold now Behemoth, which I made with thee, he eateth or consumeth the Grass like an Ox*, (by its scorching or burning Heat.) *Lo, his Strength is in his Loins, and his Force in the Navel of his Belly*; (i. e.) its greatest Vigor or Strength, כֹּחַ, is at its going forth, or Utterance of itself, (from תִּנָּה to utter or speak) and its greatest Struggle or Conflict, אֶרֶץ, is at its going forth from שׁוּר, the Belly, or Orb of Fire in the Center.

It moveth or shooteth forth its Tail like a Cedar; its Rays expanding themselves every Way between the Radii of Darkness, from the Center to the Circumference of the Heavens. *The Sinews of his Stones are wrapt together*: This would have been better and more literally rendered, The Beams or Rays (represented by Nerves) of its Substance in tremulous Motion (in their Passage through the opposing Fluid of Darkness) are branched out every Way and complicated (with that dark and grosser Fluid.)

This Account so far, is no Way applicable to an Elephant or any other Animal, but perfectly applicable to the ætherial Fluid of Light issuing forth from the Orb of Fire in the Center, as the Spokes from the Nave of a Wheel, as *Ezekiel*, to whom the Structure of the Heavens was displayed, hath represented them.

His Bones are as strong as Pieces of Brass, his Bones are like Bars of Iron. In the Original, it is, his brazen Pipes or Currents are strong; their strong Ascent is as Rods of Iron. To shew the mighty Strength of the Pipes of the Fluid of Light, and of the Fluid contained in them, we have before observed, that in *Ezekiel*, the Fluids of the Heavens, and the Vessels that contain them, were represented by the Blood and Blood Vessels of an Animal; and here, to shew the great Strength of these celestial Tubes, and of the Fluids which circulate in them (for the ætherial Fluid of Light moves in Tubes of the Fluid of Darknes, which encompasses it, and keep it in on all Sides; and the Fluid of Darknes moves in Tubes of Light, which encompasses, and keep it in on all Sides.) And to shew the Strength both of these celestial Tubes, and of the Fluids which move in them, they are here represented by Pipes of Brass and Rods of Iron; and on the same Account, the whole Expanse or Firmament is represented xxxvii. 18. by a Speculum in a State
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of Fusion, *Hast thou with him spread out the Sky, which is strong as a molten Looking-Glass*; by which both its Strength, and Density and Fluidity are denoted.

It is the chief of the Ways of God; he that made it, can make his Sword approach it. It is called the chief of the Ways, (*i. e.*) of the Works of God; for when God had created the seminal Matter of all Things, the first Thing that he formed was the Light; and as its Rays or Beams are closely kept in on every Side by the Fluid of Darkness, which flowing out of a larger into a narrower Space in the Form of a Sword, Wedge or Tongue, by which it is represented, xli. 1. Therefore it is said, that God will make his Sword approach it, and confine it on all Sides.

When the high ones bring Food or Fuel for it, then all the Beasts of the Field rejoice or play; (i. e.) when the Atoms of the Fluid of Light, at the Circumference of the Heavens, where they are at their greatest Height, and there becoming cool, and coagulating or granululating into grosser Particles of Darkness, and descending in that State and Form to feed the Fire in the Center, upon which the Light rusheth forth, then all the bodily Desires (represented by *Moses*, by Fowls of the Air and Fish of the Sea, and Beasts of the Field, and Cherubims; and by *Ezekiel*, who represents them by four Animals, which came forth out of the Midst of the Fire) are enlivened and re-

joice. And this may be also literally understood of the Beasts of the Field, which are cherished and made joyful by the ætherial Light. And that the ætherial Light becomes cooler at the Circumference of the Heavens, and there becomes groffer Particles, and descends in that Form to feed the Fire in the Centre, is expressly set forth by God, *Job xxxviii. 37, &c.* where it is said, *who can number the fine Atoms of the Æther or Light; or who can stop the Fluxes of the Heavens, moving downwards towards the Centre, in the State and Form of Darknes;* when the Dust or fine Atoms of the Fluid of Light are formed into groffer Particles, and the *Moleculæ*, or Mud congeal or cohere together, רב'ס דב'קו.

Then he proceeds to give an Account of some of the other Properties and Operations of the Fluid of Light, as of its breaking and dividing into Atoms the groffer alimentary Particles of Earth and Water, and forcing them up by its expanding Heat and Pressure, into the small capillary Tubes of Vegetables, in order to their Nourishment and Growth; and of its raising or forcing up Vapours and Exhalations from the Earth and Water; and of its penetrating and pervading all the most complicated, and closely combined Systems of Matter. Saying, *It lieth, or operateth or engendereth שכב, underneath the shady Trees, in its lurking or biding Place,* (i. e. in their hollow Tubes, which are represented by Reeds)

Reeds) and in the Mud, under the Roots of Trees and Vegetables. And the Particles of the Torrent of Darkneſs, ערבי נהל cover and ſplit, or divide it, and ſo confine it on every Side, by which they keep each other in perpetual Motion, by their expanding and com- preſſing Forces, which are every where equal to each other, and mutually ſerve each other, and ſtand engaged for each other.

Behold it drinketh up a River, and leiſurely or without Haſte, by preſſing upon it and forcing it up into its own finer Fluid, and ſo taking Poſſeſſion of it in the Form of Vapour, to be forced down again in Dew and Rain, by the groſſer Fluid of Darkneſs. It confi- dently hopes, that it can draw or force up Jordan to its Mouth, in Vapours. It taketh it up with its Eyes: Its fine Particles in violent Motion, pierce or penetrate into the moſt in- tricate and hidden Things; repreſented by Nets and Snares, according to the Pſalmiſt, Pſ. xix. 6. who ſaith, That its going forth is from the End of the Heavens, and its Circuit unto the End of it, and there is nothing hid from the Heat thereof.

Thus our moſt gracious God was pleaſed to repreſent the material and viſible Heavens, in the Form of Light, which he called *Bebe- moth*, for the Reason before given, to *Job*, and his miſbelieving Friends, who worſhiped the Heavens in the Form of Fire.

And

And having let them know, that the Light was a Creature, created, formed, and made by him, when Man was, and because of, or for the Use and Benefit of Man; for the Particle *by*, implies both.

And that it consumes or destroys Vegetables by its violent Heat, as he afterwards shews us, that it is their instrumental Producer and Nourisher.

And that its greatest Strength and greatest Conflict are at its issuing forth out of the Orb of Fire in the Centre of the Heavens, where it is generated

And that its Rays expand themselves from the Centre to the Circumference of the Heavens, consisting of indivisible Atoms, in a tremulous Motion, which branch themselves out every Way, and are complicated and interwoven with the grosser Fluid of Darkeness.

And that its Pipes and Currents which move in them, are strong as Tubes of Brass, and Rods of Iron.

And that the grosser Fluid of Darkeness, descending from the Circumference in a counter Direction, and in the tapering Form of a Sword, Wedge, or Tongue, as moving out of a larger into a narrower Space, is always contiguous to it.

And that when it arrives at its greatest Height, at the Circumference of the Heavens, growing languid in its Motion, and cooler,

cooler, it congeals into groffer Particles of Darknefs, and descending in that Form, becomes Fewel for the Fire at the Centre, which iffuing forth from thence, feeds and continues the Fluid of Light, by which all Animals, and all the animal or bodily Defires are enlivened and cherifhed, and delighted.

And that it by its expanding Force and Prefsure, it breaketh into Vapour, and forceth up the finer Parts of the Earth and Water into the fmall Tubes of Vegetables, in order to their Nourifhments and Growth.

And that by its expanding and comprefling Power, it alfo breaketh and raifeth up the Earth and Water into itfelf, in the Form of fine Vapour, which being afterwards condensed in the Atmosphere, is forced down to the Earth again, in the Forms of Dews and Rain, by the groffer Fluid of Darknefs, always moving from the Circumference to the Centre, by which the Earth and all Vegetables are nourifhed and cherifhed.

And *laftly*, That its finer Atoms penetrate and pervade and expand all Systems of Matter between the Centre and the Circumference of the Heavens, fo that there is nothing fo clofely complicated or combined, that is hid from its Heat, Power and Influence.

Having thus briefly but clearly fhewn them the Origin and Creator and Former of the ætherial Fluid of Light, and how and by what Means it is expanded and extended from
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Recapitulation

the Centre to the Circumference of the Heavens, and how it is fed and continued in perpetual Motion, and the Necessity and Usefulness of it, for the Continuance of Motion in all Things in the natural or material World, and for the Production and enlivening and nourishing and cherishing of all Vegetables and Animals, and for the Production and Prolongation of all vegetable and animal Life, manifested in their vegetable and animal Motions, thereby necessarily excited and continued in them, and how Vapours of different Kinds are raised and forced up from the Earth and Waters, by its expanding and compressing Force to be forced down again to the Earth, in Dews and Showers, for the cherishing of Vegetables for the Support of Animals, and all for the Use and Benefit of Mankind, both natural and spiritual, and how this fine Fluid by its penetrating Force, pervades and properly expands all Systems of Matter, between the Centre and Circumference of the Heavens. That Mankind by considering the Powers and useful Properties of this Fluid, and perceiving it to be only a lifeless and senseless Creature which God had created, formed, and made, to be his Instrument in the Production of many Things, necessary for the Use and Benefit of Men, might clearly perceive his perfect Wisdom in the Contrivance, and his almighty Power, and perfect and fatherly Goodness, manifested in this stupendous Machine, the
material

material and visible Heavens, by which all Things in the natural or material World have been kept in such perpetual and regular Motions, as to produce all those most useful Phænomena that have ever since appeared in it, and perfectly to answer all the great, wise and good Ends, for which they were all designed, created and made. That we might by the Consideration of it, be powerfully moved to bless, and praise, and magnify him and his holy Name, and ascribe to him all those Powers, Properties and Perfections, which can with Truth and Justice, be attributed to him and to him only, which Misbelievers, and Disregarders and Contemners of his revealed Word, have ascribed to his lifeless Instrument, the material and visible Heavens; and to love him with all our Hearts, and all our Minds, and all our Souls, and with all our Strength, who by his revealed Word hath been graciously pleased to enable us, most clearly to perceive the next and immediate Causes of all those Phænomena, or visible Effects in the natural or material World, which are necessary and beneficial for us to know, in order to our Confirmation and Establishment in the sincere and true Belief of his Omnipotence, and most perfect and fatherly Goodness. And who in order to cheque and restrain the Pride and Arrogance of Mankind, hath been graciously pleased, to leave unrevealed, the Manner of the Heavens operating

rating in and upon some particular Systems of Matter, such as the *Magnet*, by which, wonderful and surprizing Phænomena, or visible Effects, are produced; and which for want of divine Revelation concerning these Things, Mankind have vainly laboured to account for; that they might be moved highly to value and esteem divine Revelation, by which they have been enabled to assign the true immediate instrumental Causes of so many useful Phænomena in Nature, which they would otherwise have been unable to have truly accounted for.

God having been graciously pleased to have given us such Knowledge of the material and visible Heavens, in the State and Form of Light, (which he from one of its great Properties of destroying all Void in the material World, was pleased to call *Behemoth*) as was necessary for us to have. Then proceeded to give us an Account of the Powers and Properties and Operation of the Heavens, in the different Forms of Spirit or Darknes in Motion. And which he hath called *Leviathan*, from its Formation out of the Atoms of the Fluid of Light, which becoming cold at the Circumference of the Heavens, congeal and cohere together in grosser Particles of Darknes; which as I have observed before, from *Job xxxviii. 37, 38.* are called the Defluxions of the Heavens, when the Atoms of Light called

fine

fine Dust, are combined strongly together, and so strengthened, and the Mud coheres together.

For the Word לִוְיָ, signifies to cohere strongly together; and it was on this Account that *Leah* called her third Son *Levi*, saying *Gen. xxix. 34.* now my Husband will be most intimately united to me, because I have borne him three Sons, therefore she called his Name *Levi*, and from the strong mutual Cohesion of the Atoms of Light together, by which the grosser Particles of Darkness are formed at the Circumference of the Heavens, therefore God called that grosser Fluid of Darkness *Leviathan*.

And of this Fluid of Darkness, and of its Powers and Properties God speaks to *Job*, in the Presence of his misbelieving Friends in the following Manner, *Job xli. 1, &c.*

Canst thou draw out or lengthen Leviathan, (the Fluid of Darkness) with an Hook or its Tongue (so called from the tapering Form in which it moves downwards) with a Cord that thou lettest down. Canst thou by any Means put the Steam or Vapour, raised from the Earth or Water אֲנָפִי, into its Substance in Motion, (so as to cause it to mix with its most closely cohering Particles) or canst pierce its Jaw, (so called from its tapering Form) within its strong Fortification, חֹוֹר, (of the Light which encompasseth it about.)

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The Meaning of these two foregoing Verses is, that the Fluid of Darkneſs cannot be either expanded or compreſſed, or ſtoped or quickened in its Motion, nor its cloſely combined Particles be diſſolved ſo as to admit any Thing, even the fineſt Vapour to be mixed with the Atoms which compoſe its Particles (which nothing but the Fire can diſſolve or ſeparate) by any Force or Inſtruments, that Man can uſe or employ.

And becauſe Mention is made of its Tongue and its Jaw, for no other Reaſon but to denote the tapering Form in which the Fluid of Darkneſs deſcends, as it moves out of a larger into a narrower Space, in every Moment of its Deſcent, from the Circumference to the Orb of Fire in the Centre of the Heavens: And its component Particles are called its Fleſh, as we may obſerve hereafter, therefore, inconfiderate Translators, Criticks and Commentators, have made it a *Whale* or *Fiſh*, of an enormous and extraordinary Size; whereas, neither the Etymology of the Word *Leviathan*, nor the Diſcription here given of it are applicable to a *Whale*, or any other Kind of *Fiſh* known to Mankind. And to have deſcribed a large *Fiſh* to *Job* and his Friends, in the State and Circumſtances in which they then were, would have been of no ſpiritual Benefit to either: And therefore it is inconfiſtent with the Belief of the perfect Wiſdom and Goodneſs of God, to believe
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that he entertained them with a Description of such a Creature. Whereas, both the Etymology of the Word, and every Part of the Description of the *Leviathan* are applicable to the Heavens, in the State and Form of Darkness, as I go on with the Account here given of it. And it was highly necessary that *Job* and his Friends should have a just and true Notion of the material and visible Heavens, that the one might be confirmed in his Belief of the only true and invisible God, which he had stedfastly professed, and the other converted from their Error and Misbelief, that the visible Heavens were the only true and living God.

Therefore God proceedeth with his Account of the *Leviathan*, and shews it to be an unintelligent and senseless Creature, incapable of saying or doing Good to Mankind, either as a Friend or a Servant, saying, ver. 3. *Will it shew manifold Acts of Mercy and Compassion to thee, or will it make repeated tender Supplications to thee, (as I, a most indulgent and affectionate Father, have done, to move thee to turn from thy Wickedness, that thou mightest live and come to the Knowledge of the Truth, and be saved.) Will it give a pure and purifying Covenant or Law unto thee, (as I have done) will thou take it as a Servant to serve thee always, wilt thou play or divert thyself with it, as*

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with

with a Thing that circulates or moves round, צפר; wilt thou gather and bind it together to make Rays of Light, represented by the fine Fibres of Flax or Hemp, נער; with its Companions, to whom it is united or joined (i. e. the fine Atoms of Fire in the Centre, which the Darkness rushes into) feed upon or devour it, כרה; as represented by Ezekiel, who saith, he saw the celestial Fire feeding upon and devouring itself, because the Fluid of Darkness, which is the same in Substance with the Fire, rushed into it, and was devoured or ground to Atoms by it. And will they distribute it as Prey among the busy ones, (i. e. will the Fire, when it hath devoured the Fluid of Darkness by grinding it into Atoms, send it forth in a Fluid of Light, which is occupied and busied in penetrating and pervading, filling and expanding all Systems of Matter between the Centre and Circumference of the Heavens, and so its Atoms are represented by busy Negotiators or Merchants sent forth.

Ver. 7. Canst thou perfectly form its Enemy or Antagonist into a Covering, to contain it on every Side; or a Covering like a Fish Net for its Head, (that is, canst thou make the Light which is its Antagonist, עורר, which every where, with its expanding Force, contends against its compressing Force in Pipes which cover it, and keep it in on every Side, from running out of its appointed Course or canst thou make a shady Covering like a Fish Net for the Darkness to rush in, and the Light

to issue forth from the Orb of Fire, as I have done.

Ver. 8 *Lay thine Hand upon it, remember the Battle, do no more*; i. e. remember, that all thy bodily Lusts are raised up in thee, by the material Heavens mechanically operating in and upon thy Body, and are therefore called the Princes of the Power of the Air, which is called the Spirit that worketh in the Children of Disobedience, *Ephes. ii. 2*. And that every Man hath a Warfare appointed for him to carry on against these spiritual Enemies, their bodily Lusts, excited in them by this Spirit of Darknes, the material and visible Heavens, *Job. vii. 1*. Therefore remember these Things, and exercise and employ thy spiritual Power, thy Faith, in which thy spiritual Strength consists, in controuling or keeping under this Spirit of Darknes, or thy bodily Lusts, enlivened and awakened by it, for these Things thou art by the Armour of the true and divinely revealed Faith, perfectly enabled to do, and thou art able to do nothing more against this Spirit of Darknes, and therefore don't pretend to do it, for all thy other Labours will be in vain and fruitless, and unprofitable.

Having thus far given an Account of the Form in which this Fluid of Darknes moves and subsists, and having shewn that it is not in Man's Power to alter it, or to quicken or stop its Motion, and that it is an unintelli-

gent and necessary instrumental Agent of God, which can neither serve Man as a Friend, nor as a Servant, and that Man cannot possibly make any Use of it. And having likewise shewn some of the Ends for which it was designed, as that of feeding the Fire in the Orb of the Sun or Center, and affording Matter to be ground down to Atoms, and sent forth in the finer ætherial Fluid of Light; and having likewise shewn, that the Orb in which the Fire at the Center, which he calls the Head of the *Leviathan*, is contained, is in the Form of Network, for the Fluxes of Darknes to rush in, and the finer Fluid of ætherial Light to issue forth out of it: And having likewise shewn what spiritual Power he hath over it, to restrain it from stirring up his bodily Lusts in him, which are represented by living Creatures, which he is always to war against, and that he hath no other Power over it. He proceeds to discourage him from putting Trust or Confidence in it, which all Men do who reject the Light of his revealed Word, and act according to the Dictates of their bodily Lusts, which they call the Light and Law of Nature, and natural Reason. Saying,

Ver. 9. *Behold the Hope or Expectation that is reposed in it, is false and lying Hope. Will not one be dejected with Fear at the Prospect of it? which is no other than spiritual Misery,*

fery, both temporal and everlasting, which necessarily attends the Gratification of those bodily Lusts, which are stirred up by this Spirit of Darkness, in the misbelieving Children of Disobedience. *Who then can stand against me?* the Creator and Former of it, and of all Things which Mankind enjoy or possess under the whole Heavens, which some have set up for their God.

And that Job and his misbelieving Friends, might more perfectly understand the Structure and Strength of this Fluid of Darkness, the *Leviathan*, which is one of the constituent Parts of the Heavens mentioned in the foregoing Verse. He says,

Ver. 12. *I will not leave unmentioned, its strong continued Lines or Bars, ברי, and its strong Conflicts רבר, and the gratuitous Bounty הנותן of its dark Substance, and its tapering or Sword-like Form.* For as it received its Being from the Fire, by the Mediation of the finer Fluid of Light, so it returns in a tapering Form to feed and continue the Fire, and enables it to send forth the finer Fluid of Light. And shewing of these, he shews the perpetual Motion of the Heavens, circulating in the three different Forms of Fire, Light, and Darkness, all of one Substance, and their mutual Dependence upon each other, in all the Operations and Productions of their Effects. Therefore he saith,

118 *Of the DIVINE TRINITY.*

Ver. 13. *Who hath discovered or opened, the Faces of its Cloathing?* (that is, of the Fluid of Light by which it is inclosed and covered on every Side.) And who hath entered into its double Curb? (*i. e.*) into the Fluid of Light, which curbs and confines it within its Channels, as it curbs and confines the Fluid of Light, and so restrain each other, and therefore it is called a double Curb or Bridle: And also, and for the same Reason, the Light which confines it, is called its folding Doors, as well as its Covering and Curb.

Ver. 14. *Who hath opened the folding Doors of it* (for it to pass through) *its Teeth* (*i. e.* the Atoms of Fire, which tear and grind it to Pieces in its Circuits) *are terrible.*

Ver. 15. *The swelling of its Currents or Pipes,* (occasioned by the finer Atoms of Light which compose them, and is therefore represented by a Shield plated with Scales, shut in or compressed by a strong binding Seal, and adhere so closely one to another, that no Air can intervene between them, to shew that there is no Vacuum disseminated in the Fluid of Darkness, any more than there is in the finer Fluid of Light, which was represented, xxxvii. 18. by a molten Speculum.

Ver. 17. *They are joined to each other, and cohere so closely together, that they cannot be separated.*

Ver. 18.

Ver. 18. *By its rushing into the Fire* שָׂעַר from עָרַע to fly or enter into, and שָׂר Fire, Flame or Light shineth forth. *And its Aspect or Appearance, is as the flying forth* עָרַע *of the Light; from its Mouth (i. e. the Orb of Fire from whence it issues) Streams of Fire like burning Tapers proceed, and Sparks of Fire break forth. From its raging Flame, הָרַר Steam and Vapour go forth, as from a Caldron that is blown under, and so made to rage or boil.*

By this we are informed, that the Fire in the Center of the Heavens, is fed by the Fluid of Darknes, which, when melted down, issueth forth in the finer Fluid of Light, which again congealeth into groffer Particles of Darknes.

Ver. 21. Its seminal Body or Substance, נִפְשׁ, maketh Coals to burn, and flame goeth out of its Mouth.

This holdeth true in terrestrial Fire, which would not burn if the dark and cool Air did not rush into it.

Then he proceeds to shew where its greatest Strength and Conflict is, and saith, ver. 22. *They are always in its Neck, (i. e.) at its Entrance into the Orb of Fire, where it is confined within a narrow Space, and where the Strength of the Fluid of Light issuing forth is also greatest; so that the Strength of both, and their Conflict with each other, moving in counter and contrary*

Directions, is greatest in this narrow Space, which is called its Neck, at its Entrance into the Orb of Fire, which is called its Head, as well as the Head of the Fluid of Light, their expanding and compressing Forces being every where equal, and weakest in that large Space, the Circumference, as they are strongest in the narrowest Space, the Center of the Heavens.

Then he saith, (as it is rendered in our Translation) *That Affliction is turned into Joy before it, (i. e. the Particles of Darkness which have been tortured, and as it were afflicted in the Orb of Fire, rush forth and expand themselves as it were with Joy, in the Form of the finer Fluid of Light, before, or in the Presence of it.)*

X And having thus shewed how the Fluid of Darkness, by being broken into Atoms, becomes the Fluid of Light, and how that Fluid of Light assumes again the Form of Darkness at the Circumference of the Heavens, and descends in that Form.

He proceeds and saith, *That the Flakes of its Flesh (i. e. the Particles of its Substance descending in its grosser Form) cohere and grow so closely combined together, that they cannot be moved asunder, or out of their Course.* And,

Ver. 24. *That its Heart, (i. e. the Atoms of which it is composed) are strong and firm as*

a Stone, or a nether Milstone, (which splits and grinds to Atoms all Kinds of Grains.)

And that, when it raiseth itself up (in this fine Form of Light) *the high and strong ones which form the vaulted Arch of the Heavens cokere or gather together* (into Molecularæ or Motes, or Grains, and descending in that Form) *and by being broken into Atoms in the Fire, they purify themselves* (and so become the purer Fluid of Light;) which was proper and necessary to be said, for convincing *Eli-phaz*, who worshipped the Heavens in the Form of Fire, and believed it to be the supreme and living God; and had accordingly said, xv. 15. *He hath no Hope in his Saints, (i. e. in the Atoms of the Fluid of Light,* which he had separated and sent forth, and which he called his Angels, iv. 18. as he called the Darkness, which ministreth Fuel to feed it, his Servants; and of the whole Heavens in those Forms that they were not pure in his Sight, and therefore needed perpetual Purification:)

Then he proceeded to shew the Vanity of the Labours of all such as might at any Time, pretend to attempt by bodily Force or carnal Weapons, to contend against its Power, or to stop its Course, or alter its Powers or Properties, which are not to be resisted by any Force that Man can bring against it: Saying,

Ver. 26. &c. *The Sword of him that approacheth it, will not stand firm, nor the Spear,*

Spear, nor any Thing that is thrown at it, nor any Armour, or armed Person. It esteemeth Iron as Straw, and Brass as rotten Wood. The Arrows will not make it flee; Sling-Stones are turned into Stubble by it, and all Things projected and thrown at it. It derides the brandishing of the Spear; sharp pointed Potsherds are under it: It spreadeth sharp pointed Things upon the Mire; (i. e.) the sharp pointed penetrating Atoms of the Fluid of Fire, represented by Fragments of earthen Vessels baked in a Kiln, are under it, by which it is dissolved into Atoms, which issuing forth, spreadeth itself in the Form of pointed and penetrating Light upon the moist Earth.) It maketh the deep Waters rage, or ferment, or boil like a Caldron, (all Ferments or intestine Motions in Fluids being occasioned by the Spirit of the Air blended with their component Particles) and layeth it again smooth like an Ointment (or a Fluid, which seems to be without Motion.) It maketh a Path to skine after it, (by the Dews that it forceth down in the Night) so that one would think the terraqueous Globe was hoary. By which we may perceive, that Dew and Rain are not drawn down to the Earth by any attractive Power in it, but by the Impulses of the grosser Fluid of Darkness mixt with the Fluid of Light, as they are raised up in the Form of Vapour, by the penetrating and expanding Fluid of Light; and

and that all Bodies projected from the Earth in any Direction, are forced down to it again by the continued Impulses of both these Fluids mechanically acting upon them. And on this Account, the dense Firmament **ע**, which is composed of these two Fluids of Light and Darkneſs, are called the ponderating Powers of the Firmament **פ**, the Powers by which they cauſe all Things to ponderate or weigh downwards, in Proportion to their Quantities of Matter upon which theſe Fluids act, which balance each other, their expanding and compreſſing Powers being every where equal between the Center and Circumference of the Heavens.

Ver. 33. He ſays, *There is nothing upon the Earth that can be compared or likened to it, being ſo made that its Particles cannot be broken or ſeparated.* (All other Things, whether inanimate, vegetable, or animal, can be broken, and their conſtituent Particles ſeparated by human Force, but the Particles of the Fluid of Darkneſs cannot be broken or ſeparated by any other Force, than that of the Fluid of Fire.)

Ver. 34. He in the laſt Place ſhews, what Kind of Perſons they are that it hath Power over, and ſaith, *It ſhews itſelf to the High and Haughty, and is the King that ruleth over all the Children of Pride;* (who riſe up and rebel againſt the true and living God, and diſbelieve and diſobey his holy Word

Word and Law; and give themselves up to believe and obey the Dictates of their bodily Lusts, which are raised up in them by this Spirit of Darkness, and which as I have before observed, *St. Paul, Ephes. ii. 2.* calls the Princes of the Power of the Air, which Air he calls the Spirit that worketh, with Energy and mechanical Force in the Children of Disobedience, which is also asserted by the Prophet *Ezekiel i. 20.* where he tells us, that the Spirit of the living Creatures was in the Wheels.)

Now whoever will consider, how necessary it was for *Job* to be instructed in the true Nature of, and Powers, and instrumental Properties of the material and visible Heavens, the lifeless and senseless Creature, that his Friends would have had him to have believed to be the only true and living God, and for convincing and converting his Friends from that most destructive and damnable Error, and all such, as might in after Ages happen to fall into it. And whoever will likewise consider, the Etymology, and the Roots and Reason of the Words *Bebemoth* and *Leviathan*, and the Descriptions that God hath here given of them, and of their instrumental Powers and Properties, will clearly perceive, that the Elephant cannot be signified by the one, nor any Kind of Whale by the other; and that the Powers and Properties here ascribed to them, are all applicable to the celestial

lestial Fluids of Light and Darknes, and to no living Creatures, or other Things known to Mankind. And as God was most graciously pleased sensibly to signify and represent himself by the material and visible Heavens, that Mankind might thereby be enabled to form just and true, and useful (although not complete and adequate) Notions of his Ubiquity or Omnipresence, and of his Manner of subsisting and operating, or acting in a most perfect and distinguishable, and conceivable Plurality in the one undivided and indivisible *Jehovah*, or divine Essence, which they would not otherwise been able to have formed: So we find *Job*, when he was thus informed by God, in the true Knowledge of the material and visible Heavens, and thereby enabled to form a just Notion of the aforementioned Perfections of God, which he could not otherwise have formed; although it is evident, from his reasoning with his Friends, that he had a just Notion of his perfect and fatherly Goodness, and Mercy and Justice, and Equity, although he could not account for the Severity of God's Dispensations to him at that Time, and therefore spoke unadvisedly: He acknowledges the Omniscience and Omnipotence of God, who over-rules the visible Heavens, and his having spoken of Things that were too wonderful for him, and which he was ignorant of, and did not understand, and begs of God to instruct him, and to encrease

crease and enlarge his Knowledge; and faith, that all he knew of him, he knew by hearing the Traditions of Men concerning him; but that now he had seen him with his Eyes, (by the sensibly perceptible Representations which he had made of himself by the material and visible Heavens;) and says, he will repent in Dust and Ashes, of whatever he had thought or said amiss: Whereupon God declares, that *Job's* Friends had not said what was right and true of, or concerning him, as his Servant *Job* had; for they vested the Godhead in the material and visible Heavens, his Creature; whereas *Job* vested it in the spiritual and invisible *Jehovah*, or divine Essence, who had predestinated and created all Mankind for spiritual and everlasting Happiness after this Life, which his Friends did not believe nor profess.

I should now proceed to shew, how by the material and visible Heavens, by which God hath been graciously pleased to signify and represent himself, and by what he hath said in his holy Word concerning them, we are enabled to form a just and true Notion of his Manner of subsisting and operating, or acting in a Plurality of distinct and different (in respect of their States, Forms, Motions, and Operations) and most clearly conceivable Persons, in the one undivided and indivisible *Jehovah*, or divine Essence: But I choose previously to recapitulate and bring together
under

under one View, those Truths which I have observed to have been dispersed and set forth in different Places of the holy Scriptures, concerning the material and visible Heavens; by which we will be enabled to discover some fundamental Errors or Falshoods in that new and anti-scriptural System of Philosophy, which hath been generally admired and embraced by inconsiderate Persons, who have chosen to believe the groundless Assertions of a fallible Man, concerning the material and visible Heavens, rather than what God the Creator and Sustainer of them, hath been pleased to declare concerning them: And also the Errors therein contained, concerning the whole System of the natural or material World; and concerning the original and instrumental Cause of Motion in it; and of all the Motions, whether local or intestine, that are observable in all the particular Systems, whether inanimate or vegetable, or animal, that constitute it, or are contained in it. And concerning the immediate instrumental Causes of all the Phænomena, or apparent Effects that are observable in it, or of as many of them as are necessary and useful for us to know, in order to be powerfully moved to admire the wonderful and perfect Wisdom and Power, and love and adore the great and fatherly Goodness of the Author, efficient Cause and Continuer, and Sustainer of them. By which we will obtain a more true
and

and useful System of Principles of *natural Philosophy*, than hath ever appeared in the World, except in the holy Scriptures, from whence they are extracted.

This I judged necessary to be previously done, because (as I have before observed) such as Men's natural Philosophy is, such will be their Religion, if the one be false, the other will necessarily be false also ; for we can have no Notion of spiritual Things, States or Actions, otherwise than by Means of the Ideas of natural and sensibly perceptible Things, by which God hath been graciously pleased to signify and represent them to us. And as God hath been graciously pleased sensibly to signify and represent himself to us, by the material and visible Heavens, if our Ideas of them be false, our Notions of him thereby formed, will be false also. And if we form our Ideas of the material and visible Heavens, by what is said of them in that much-admired, because not understood, System of *mathematical Principles of natural Philosophy*, wherein it is groundlessly and in contradiction to God's revealed Word, asserted, that Darkness is not a Substance, but a Non-entity or mere Privation of Light, and also that a Vacuum in the Heavens is necessary, in order to the Motion of those Orbs which are usually called celestial Bodies ; and also in and about the Earth, in order to the local and intestine Motions of all Bodies thereon ;

thereon, by which, if true, all Mechanism in the natural World would be destroyed, and all Motion of and in Matter would immediately cease. And to give an amusing and unintelligible Solution to this unsolvable and unsurmountable Difficulty, imaginary Attraction, and centripetal and gravitating Powers or Forces, have been ascribed to, and asserted to be in Matter. It is indeed most clearly asserted in the holy Scriptures, and a most evident Truth, that all spiritual Motions are free, and proceed from Attraction, and that the Spirits of Men, are attracted or drawn to do all those Things which tend to their true and spiritual Happiness both temporal and everlasting, by a View and Prospect of those good Things which God hath been graciously pleased to set before them, for moving them to choose to do all those Things which are necessary to be done by them, in order to prepare and qualify themselves for the Enjoyment, and consequently for the sure Attainment, of them; and they are likewise so drawn, by alluring and tempting worldly Objects to Wickedness for the Gratification of their bodily Lusts; but although this Doctrine be true with respect to all the Motions of all spiritual Beings, which are all freely moved to act by Attraction, which is called the Cords of a Man, by the immaterial Spirits of Men, which cannot be acted upon and forced to act contrary to their

own free Will or Choice, by mechanical Impulse, or the Operation of Matter upon them; yet the Evidence of Sense is sufficient to convince every considerate Person, that natural or material Systems are no otherwise to be moved, than necessarily, and by the Force of Matter violently acting upon them by actual Contact and Impulse, or mechanical and sensibly evident Force, and not by imaginary or unaccountable Attraction, and that they cannot possibly move any longer than such mechanical Force is continued upon them; for Motion of natural Bodies, are Effects which cannot be either produced or continued without a Cause producing and continuing them, by mechanically operating or acting, and continuing to operate or act upon them, so long as the Effects continue. However, it hath been magisterially imposed upon the World, that if a Body was projected *in vacuo*, (which is an unaccountable Supposition) it would continue for ever in Motion in that continued *Vacuum*, (*i. e.*) that Effect would commence or continue without a Cause, which is unaccountable and incredible.

I should here recapitulate, and set before my Reader in one View, all those Particulars concerning the material and visible Heavens, which I have before mentioned, as they lay dispersed in the holy Scriptures, wherein they are spoken of, as proper Occasions offered
for

for making Mention of their Original, and of their different States, constituent Parts, Powers, Properties and Motions; but I judge it proper before I draw them together, or such and so many of them as are sufficient to remove, set aside and explode all those false Accounts of the material and visible Heavens, as have been delivered to the World by Persons falsely reputed Philosophers, to the great Hurt of Mankind, to take Notice of such particular Falshoods as have been magisterially asserted and set forth concerning the material and visible Heavens, and the immediate Causes of all the Phænomena in Nature, in that celebrated but unintelligible System, called the *Mathematical Principles of Natural Philosophy*; wherein the divinely revealed Word of God set forth in the holy Scriptures, which carries along with it not only the most clear and evident Proof both of its divine Original, and of its Truth, is set at nought and contradicted, either inconsiderately or designedly, by the Author of that System, who had these holy Scriptures in his Possession, by which he might have corrected and rectified all those destructive Errors, which he hath groundlessly, yet magisterially, obtruded upon the World, to the Injury of Men's spiritual sanctifying and saving Faith, and consequently of their Morals, and consequently to the endangering of their Salvation, as will by and by be made appear. And,

First, The Author of this System very justly and truly asserts, that there are certain and true Causes of all the Phænomena, or sensibly perceptible Effects that appear in the natural or material World.

Secondly, He supposes, that there are certain sensibly imperceptible (and indeed inconceivable) Principles, Powers, or Properties, to be in all Parts and Particles of Matter, which he asserts, to be the true and only Causes of all the Phænomena in Nature, at least of all them that he hath attempted to account for, or to assign the immediate Causes of; such as what he calls *Electricity*, by which, he means a centrifugal Power or Force, by which all Particles of Matter are enabled of themselves, to move themselves, and remove from towards the Centers, towards the Circumferences of the Bodies to which they belong; and he saith, that it is owing to this centrifugal Power or Property, which he supposes and asserts to be in all the Particles of this our terraqueous Globe, that the Earth, near the *Æquator*, hath a Belt about it, of above seventeen Miles thick or high; and such is another Power which he hath supposed and asserted to be in all Matter, and which he hath called Attraction, or a Power, Principle or Property, by which every natural or material Body is enabled to attract, or draw towards itself all other Bodies, with greater or less Force, according to their nearer or farther Dis-

Distances from it; and that the attractive Power, or Force of any Body, is greater or less, in Proportion to the greater or less Quantity of Matter contained in it; and such is another Principle, Power or Property which he hath supposed and asserted to be in all Matter, which he calls Gravitation, or centripetal Force, by which the Particles of all Bodies are enabled to move themselves towards their own Centers, (which is a Force that acts contrary to his supposed centrifugal Force) and by which all Bodies projected, are enabled to gravitate, and move towards the Center of that Body from which it was projected.

Thirdly, He saith, he doth not determine, whether this *Conatus* of Bodies to approach each other, proceeds from any Action or Motion in the Bodies themselves, or from Spirits emitted out of Bodies, or from the *Æther* or Air, or any other Medium, corporeal or incorporeal. (Which I think to be not very consistent with what he hath said in the foregoing Proposition, wherein, he hath ascribed this *Conatus* of Bodies to approach each other, to the inconceivable Principles, Powers or Properties which he hath supposed and asserted to be in all Matter; unless this *Conatus*, according to him, and these Principles, Powers and Properties of Matter, be one and the same; and if that be the Case, his Meaning here must be, that he doth deter-

mine, how material Bodies came by these Powers, &c. which he hath asserted to be in them; which is a Thing that cannot possibly be determined, because there are no such Principles, Powers or Properties, in such Bodies as he hath supposed and asserted to be in them; but that the Phænomena, or sensible Effect of the Approach of Bodies to each other, and which he hath ascribed to his inconceivable Causes, will by and by be shewn to be caused by an evident and sensibly perceptible Cause.)

Fourthly, Having supposed these imaginary and sensibly imperceptible, and inconceivable Principles, Powers, or Properties to be in all Matter, and to be the Causes of all Motion, and of all the Phænomena in Nature, at least, of all that he hath attempted to account for; he then attempts to prove their real Existence in natural or material Bodies, by Phænomena observed upon Experiments made upon material Bodies.

Fifthly, Having imagined, that he had by these experimental and other Phænomena, proved the Reality of these imaginary and sensibly imperceptible, and unconceivable Principles, Powers or Properties, and their Existence in Nature or all Matter; and that these were the true Causes of all the Phænomena that he attempted to account for at least: He then proceeded to shew how, and after what Manner, these imaginary and sensibly

sibly imperceptible Causes, which he had first supposed, and afterwards imagined he had proved really to exist in Matter, operate so in it, as to produce all those Phænomena in the natural or material World.

Sixthly, And he saith, he doth not shew how these imaginary Causes act or operate for the Production of the Phænomena, by *physical*, but by *mathematical Principles*, (i. e.) by assuming mathematical Signs, Lines, Numbers and Diagrams (which in themselves are insignificant) as having no Resemblance of natural Things, or of their Powers or Properties; and to render these Signs, &c. significant, he substitutes some of them, to signify and represent natural Things, and those imaginary Principles, Powers or Properties, which he at first supposed, and afterwards imagined (but falsely) to be in Nature or Matter, and thereby to represent what he calls the known Properties of Matter, Properties, which he imagined all Mankind must acknowledge to be in it, by what he had shewn by Experiments he had made upon material Bodies; and others of these mathematical Signs he substituted, to signify and represent such of these imaginary Powers or Properties, as were unknown and sought for. And these Things (or rather no Things) being thus settled and set forth, he went to work, and by Additions and Subtractions, and other Methods of mathematical Procedure, and having found the Sign of the

imaginary Power or Property sought for, equal to some of the Signs of those Powers or Properties which he imagined to be really in Matter, and to be known, he concluded that what he had discovered to be true with respect to the insignificant Signs of imaginary Powers, ought to be acknowledged to be true with respect to the imaginary Powers which he supposed to be in Matter, and had represented by those insignificant Signs, I call them insignificant, because it can and will be shewn, that there are no such Powers or Properties in natural Things, as he hath supposed and asserted to be in them, and hath represented by mathematical Signs, which are therefore insignificant. Thus inconsiderate and ignorant, but confident Logicians, reason about the Powers and Properties, both of natural and spiritual Things, of which they have no true Ideas nor Notions, nor any other Knowledge than that of the Names by which they are called: Having first ranged the Name or Word substituted to signify or represent the Thing, under some general Predicament, they fall to work with Tongue or Pen, to reason by the Help of logical Rules and verbal Distinctions, about the Word or Name, and in the End conclude, that what they have discovered to be true about the Word, holds true of the natural or spiritual Thing which was signified or represented by it; and that they have discovered every Power,

er,

er, Property, and Perfection of that natural or spiritual Thing so signified or represented; and which they had enquired after, although they be as ignorant of it, as when they went to work about it, their whole reasoning being about the Word or Sign, and not about the Thing signified or represented by it.

Seventhly, I think it necessary to observe, that the Fallacy, by which our celebrated Philosopher imposed first upon himself, and afterwards upon the World, proceeded from his having inconsiderately and rashly supposed and believed, that there were Powers or Properties in natural Things, by which they were enabled to move themselves, which are not really in them; and by reasoning from these supposed imaginary Powers, his Conclusions, although formally and mathematically true, were materially and physically false; for nothing can be inferred from Non-Entity, but Non-Entity or Nothing: And this was his Case; for it will be shewn by and by, that those active Principles, Powers, or Properties, which he adventured, for Want of due Consideration, to suppose to be in Matter, and which he (from the Phænomena which he observed, upon his making Experiments upon several different Systems of Matter, and which he had not well considered) was induced to believe to be in Matter, and to be the Causes of all the Motions and other Phænomena in Nature, which he hath pretended

tended to account for, are not really in Matter; and that therefore he hath ascribed all his experimental and the other Phænomena in Nature, to wrong and false Causes, to Causes that are neither sensibly perceptible nor conceivable, nor provable, to have any real Existence in Nature or Matter; and that all those Phænomena which he hath ascribed to unknown and improbable Causes, are really caused by a sensibly evident and most clearly conceivable, and undeniable mechanical, or instrumental Cause, which every Person, when it is pointed out to him, will clearly perceive to be not only self-sufficient for their Production, but to be the real mechanical or instrumental Producer of them: And when this evident Cause is clearly shewn, Mankind will necessarily perceive, that as there is no Necessity for their so doing, so they ought not to ascribe those Effects to unknown and improbable Causes, which are necessarily and manifestly produced by a sensibly evident and undeniably existing Cause, which is self-sufficient for their Productions; for when the Causes of Effects are multiplied, it will be very difficult, if not impossible, to ascertain or say, which is the true Cause of them. Our celebrated Philosopher hath acknowledged, (and I wish for his Sake as well as Mankind's, that all his Efflata had been as rational and true) that the Causes of Phænomena are not to be multiplied; and as a self-sufficient
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and sensibly evident Cause can be shewn to be the Cause of all the Phænomena he hath attempted to account for; and as it is commonly said, that Nature doth nothing in vain; (but might have been more truly and intelligibly said, that God, the Author of Nature, doth Nothing in vain;) so we must be forced, by the Power and Force of Truth, to acknowledge, that since God hath been graciously pleased to create, form, and make one sensibly evident instrumental Cause, which necessarily moves, and is self-sufficient for the Production of all the Phænomena of Nature, that are necessary or beneficial for us to know the instrumental as well as the efficient Cause of, it is inconsistent with the Belief of the perfect Wisdom and Goodness of God, to believe, that he hath multiplied Causes, and hath implanted other unknown and unconceivable, and improbable Causes in Matter, for the Production of the same Phænomena or sensible Effects; and as he hath by Revelation, made known this sensibly evident and self-sufficient Cause of these Phænomena, whose Truth the Phænomena themselves prove, (for their Causes could never have been known without a divine Revelation; and it is owing to Men's not having consulted the divine Revelations, that they have ascribed the Phænomena to false and imaginary Causes) therefore it is not only unreasonable, but impious, to ascribe the Phænomena

nomena to unknown and inconceivable, and improbable Causes, or to any other Cause than that to which God hath been pleased to ascribe them, since that cannot be done without disbelieving his divinely revealed Word, whose Truth and divine Authority is undeniable, as I have elsewhere most clearly shewn; such Unbelief of God's demonstratively true and divinely revealed Word, shews not only great Want of Consideration, but the great Conceit that such Persons must have of their own Wisdom and Self-Sufficiency, and also their great culpable Folly or Madness, who will persevere in ascribing the Phænomena in Nature, to unknown and inconceivable, and improbable Causes, whose Existence never can be proved, when there is a divinely revealed and sensibly evident, and self-sufficient Cause, which every Person, who considers it, may clearly perceive to be the necessary, mechanical, or instrumental Producer of them.

Eighthly, I judge it necessary farther to observe here, that our celebrated Philosopher would have delivered a more true and useful System of the Principles of natural Philosophy to the World, if he had clearly proved, that there were such active Principles, Powers, or Properties in any Systems of Matter, as he hath, without Proof, asserted to be in all such Systems, and declared to be the Causes of all the Phænomena in Nature, before he proceeded to shew and account for their Manner

of exerting themselves, and operating in and upon all Matter; and that, if he had consulted the divine Revelations concerning the Heavens and the Earth, more attentively than he appears to have done, his experimental Phænomena, and his Observations upon them, and his Inferences from them, would have been more true and more useful to Mankind.

Ninthly, I think it also necessary farther to observe here, that our Philosopher, in order to serve his Hypothesis, hath chosen to fix a Sense and Meaning to some Words, which he found necessary to be used in his System, that is not only different from, but contrary to the Sense in which they have been always and properly taken; and by this Abuse of Language, Men's Ideas of Things and Actions signified by Words, have been perplexed and confounded; for he hath told the World, in the last Edition of his Principles, that he uses the following Words, (*viz.*) Attraction, Gravity, centripetal Force, and Propensity or Conatus to act, and Impulse promiscuously, as if they signified one and the same Act or Thing; so that according to him, to impel or drive from, is to draw to, and *vice versa*: Whereas they had been always taken for different and contrary Actions, but according to him, physical Impulse or driving away from, is mathematical Attraction or drawing towards the Agent. And to apologize for this Liberty
taken

taken in the Abuse of Words, an Undertaker to explain his inexplicable System, hath told us, that our Philosopher did not design a physical Explication of Things, but to point out a Power in Nature, that had not been observed before, (which is very true, for sensibly imperceptible and inconceivable natural Things never fell under any Man's Observation before) and whose Manner of acting he thought worth enquiring after; and he himself hath told us, that Attractions might be more properly called Impulses, but that he chose rather to speak mathematically than physically (*i. e.* rather unintelligible than intelligibly about natural Things.) And speaking about centripetal and centrifugal Forces, he says, he would not have Mankind to believe that he meant real physical Centers.

Tenthly, As he hath not proved his sensibly imperceptible and inconceivable Principles, Powers or Properties, (which he hath made the Causes of all the Phænomena in Nature or Matter, to exist in any material System; although he hath preposterously attempted to shew how these improbable Principles exert themselves, and operate or act in, and upon all natural or material Systems) and as he hath told the World, that these Phænomena, (*viz.*) Hardness, Extension, Impenetrability, Mobility, infinite Divisibility, inactive Force, and centrifugal, and centripetal, and attractive, and gravitating Powers, (which he saith may
very

very reasonably be presumed to be in all material Bodies) are the true fundamental Principles of all Philosophy. And having likewise attempted, to prove by experimental and other Phænomena in Nature, that his sensibly imperceptible and inconceivable and improbable, and therefore incredible Principles, &c. exist in Nature. I shall therefore, consider some of the most material of these Phænomena, which he hath produced as Proofs of the Existence of these inconceivable Causes. And afterwards I shall shew, that they are all necessarily produced by a divinely created, and revealed, and sensibly evident and real Cause, and that therefore they can be no Proofs of the Existence of his imaginary, and sensibly imperceptible, and inconceivable, and improbable, and therefore incredible Causes. And by shewing these Things, Persons more at Leisure than I am, may perceive how to proceed, in shewing the Insufficiency of his other less material Proofs, which he hath produced for the Reality of his imaginary antiscriptural Powers in Nature. But before I proceed to the Consideration of those particular Phænomena, which he produces in Proof of the Reality of his antiscriptural and imaginary Powers in Nature or Matter. I judge it proper, previously to take Notice of some antiscriptural and false Positions, which he hath magisterially, and in direct Contradiction, not only to the holy Scriptures, but
also

also the Evidence of Sense, which bears Testimony to their Truth, asserted; and by which he foresaw, that if Mankind would be brought to believe them, upon the Credit of his *ipse dixit*, as too many of them have for no other Reason, his System would be longer-lived, than he could otherwise hope it would, because many Persons are not easily withdrawn from the Belief of any System of Philosophy, be it ever so false, which they have once embraced and professed to admire: They look upon an Alteration or Change of their Opinions, as a Discredit, as it is a Proof that they were capable of being deceived, and of having mistaken Falshood for Truth; and few there are, that have so mean an Opinion of their own Understanding, as to be prevailed upon to do any Thing, that they imagine will tend to the Impeachment of its Perfection. Moreover, such Divines, as were Admirers of this celebrated, but unintelligible System, have taken great Pains (as far as confident Assertions would go) to lead Mankind into the Belief that the holy Scriptures were not designed to make them Philosophers (*i. e.* to make them wise;) whereas there never was a true System of either natural or supernatural, or moral Philosophy that ever appeared in the moral World, except that of the holy Scriptures, as I have elsewhere shewn; and they plainly foresaw, that if Mankind could by such Means be discouraged from the Study
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of the holy Scriptures, and diverted from bringing the divinely revealed and demonstrative Truth, set forth and contained in them, against this most false and destructive System, that it would necessarily continue in Credit, and that as soon as ever those scriptural Truths were brought against it, it would necessarily fall to the Ground, together with all the other false Systems, both of natural and spiritual or supernatural, and moral Philosophy, that ever appeared in the World.

I should not have troubled my Readers with this Digression, which I hope they will think pardonable, because necessary, had not our celebrated Author's Account of the material and visible Heavens, by which God hath been pleased sensibly to signify and represent himself to Mankind, that they might be thereby enabled to form a just, and true, and most useful, although not an adequate Notion or Conception of his *Ubiquity or Omnipresence*, and of his Manner of subsisting, operating or acting in a Plurality of three Persons, in the Unity of the one *Jehovah* or divine Essence, both in the natural, and spiritual, or moral World, been so contrary and contradictory to, and the Belief of it so inconsistent with the Belief of the Account which God the Creator and Former of them, and who therefore best knew their Structure, and their Motions, and Powers, and Properties, and every Thing that could be said with Truth

concerning them, in his divinely revealed and demonstratively true and holy Word; and whose Truth is most clearly manifested in their stupendous Work, as described and represented by himself, for the Heavens declare the Glory or the perfect Goodness, and the perfect Wisdom, as well as the perfect Power of God; and the Firmament (which will be shewn to be a *Plenum*) sheweth it to be the Work of his omnipotent Word or Hand, for from the Beginning, the invisible Things of God, even his eternal Power, and his Godhead have been most clearly manifested by his visible Works, which bear most evident and undeniable Testimony to the Truth of his divinely revealed Word, as well as to the divine Authority of it; and which therefore, ought to be embraced with Reverence and Joy, and Thankfulness, and not contemned and contradicted, by inconsiderate, and therefore culpably ignorant and vain, and presumptuous fallible Men. And if our celebrated Philosopher's false Account of the the material and visible Heavens was to be believed, Mankind could not possibly be able to form a Notion of God subsisting in a Plurality of Persons in the Unity of the one *Jehovah*, or divine Essence, as he hath been graciously pleased to reveal, signify and represent himself, in his divinely revealed and holy Word, most clearly and perfectly verified in and by all his Works, Dispensations to,
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and Dealings with Mankind, and all his instituted ritual Ordinances: Whereas by the material and visible Heavens, considered according to the Descriptions and Representations which God hath been graciously pleased to give of them in his holy Word, we may as clearly conceive the Manner of God's subsisting in a Plurality of Persons in the Unity of the one undivided and indivisible Essence, as we can any sensibly evident Truth in the natural or material World, and thereby the most clear Verification of the holy Scriptures concerning that great and important Article of Faith, which our celebrated antiscriptural Philosopher, by his most evidently false Account of the material and visible Heavens, hath laboured to efface and obliterate out of the Minds of Mankind, and therewith to destroy the Credit of the holy Scriptures so far, in order to support his own vain and groundless, and impious and wicked Imaginations and Inventions.

First, As I have before observed, he hath magisterially, and with great Assurance, asserted in his Account of the material and visible Heavens, in direct Contradiction to the holy Scriptures, that *Darkness*, which God declared he had created, was not a celestial Fluid, but a *Non-Entity*, or mere Privation of Light, in order to make Room for his *Vacuum* or Void, which he hath thought necessary to introduce, in order to the Estab-

blishment of such inconceivable Principles and Laws of Motion as he judged necessary also to introduce, for the Support of his romantic philosophic System.

Secondly, He tells us in his Account of the Heavens, that the planetary Regions, although not perfectly void of all Matter, yet have but very little Matter in them; for having philosophically reduced Darkeness to nothing, he saith, the planetary Regions have only the rare and fine Fluid of Light in them, and a thin Vapour that exhales from the Planets themselves, which are so rare and so intermixt with Void, that they do not give any Obstruction to the Motions of the Planets, caused by the attracting and repelling Powers residing and acting in all Parts and Particles of Matter.

Thirdly, And to shew, that the planetary Regions are pure and void of all such Matter as would obstruct the Motion of the planetary Bodies, he asserts, (and that he thinks sufficient for Mankind to found their Belief upon) that a Globe of Matter of an Inch Diameter, raised to the Height of the Semi-Diameter of the Earth, would be able to expand itself so as to fill all the planetary Regions; and that such a Globe of Matter is sufficient to make a World as large as the natural or material World is, with an equal Quantity of Void (*i. e.* of nothing) interwoven with it, notwithstanding that he hath told us in another

ther Place, that the Weights of all Bodies, are as the Quantities of Matter contained in them; and that the Quantities of Matter in all Bodies, may be known by their different Weights.

Fourthly, And to shew that Bodies in Motion (for he doth not tell us how the Planets were first put into Motion) would continue to move for ever in direct Lines *in Vacuo*, or in Regions, as void of all obstructing Matter, as he hath asserted the planetary Regions to be, if they were not drawn out of the right Lines in which they were projected, by the attractive, and gravitating, and centripetal Powers which he hath asserted to be in all natural or material Bodies, and to be proportional to the Quantities of Matter contained in them. He saith (and who dare presume to call the Truth of any of his magisterial Dictates in Question) that a Bullet projected from an high Mountain or Tower, in an horizontal Direction, would move on for ever in a direct Line towards the Heavens (what he here meant by the Heavens, I can't say, because by the holy Scriptures I have been taught to think, that the Heavens and the material Air, are one and the same Thing) if it was not obstructed in its Motion by the gross Air in our Atmosphere; and if it was not drawn out of the direct Line in which it was projected, by the attractive Power in the Earth. And he likewise

farther asserts, that the Fall of such Bodies to the Earth, is an evident Proof of an attractive Power in the Earth, and consequently in all Matter. I have before observed, that nothing is more evident, than that the Motions and Actions of all created Spirits, (Beings which are free, and incapable of being forced or moved by mechanical Contact or Impulse) are moved and act only by Allurement or Attraction, by Good and Evil set before them. Therefore our blessed Lord and Saviour told his Disciples, *John vi. 44. That no Man would come to him unless his heavenly Father drew him.* And these attractive spiritual Cords, which flow from Good and Evil, real or apparent, set before Mankind, are called, *Hosea xi. 4. The Cords of a Man:* But although this Doctrine of Attraction, holds true in the spiritual, it doth not hold true in the natural World; and it will by and by be shewn that the Descent of Bodies (any how projected) to the Earth, is no Proof of an attractive Power in the Earth, and that that Phænomenon, is owing to another sensibly evident and real and impelling Cause.

I shall mention no more of the Falshoods which he hath asserted concerning the material and visible Heavens; but I think it necessary to mention a few of the useful philosophical Discoveries, which he hath thought fit to deliver to the World for the Benefit of
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all those who choose to rely upon his Word and believe him. And

First, He tells us, that the decay of the Fire in the Orb of the Sun (which he saith is not in the Center of the material World) which would otherwise happen by the long continued Omission of Light from it, is repaired and supplied by the Vapours which proceed from the Tails of *Comets*.

Secondly, That expired and expiring fixt Stars, are revived and restored to their Light, by *Comets* now and then dropping into them.

Thirdly, He moreover tells us, that the Tails of *Comets*, are by Gravity, attracted towards the Atmospheres of the Planets, and repair their Moisture lost by Exhalation.

Fourthly, That the Vapours that issue from the fixt Stars and *Comets* Tails, are in the Atmospheres of the Planets, condensed, and become Rain, and humid Spirits; and being concreted by a slow Heat, become Salts and Sulphurs, and Mud and Clay, and Sand and Gravel, and Stone and Coral, and other earthly Substances. And

Fifthly, That these Vapours are the subtilest, and best, but smallest Part of our Air, which preserves the Lives of all living Things. And that the true Air is made out of more dense Bodies than Vapours, and for that Reason it is heavier than they are, and that there-

fore a moist Atmosphere is lighter than a dry. And

Sixtly, That Light acts upon other Bodies, and other Bodies upon Light at a Distance, and without actual contact; and that gross Bodies and Light, are mutually converted into each other.

Seventhly, He hath discovered by accurate and attentive Observation, that Flies tread upon Water without being wet-shod.

I shall not trouble my Reader with any more of our Philosopher's important Discoveries, for whose Novelty I think I may venture to answer, leaving the Truth and Usefulness of them, to be answered and accounted for by his Admirers and Adorers: But I think it necessary to observe here, That the foregoing Instances, are very material Parts, and as true as any of the Parts of that Philosophy, which they who have arose and declared themselves Champions for Licentiousness, under the Name of human Liberty, and who have loudly declaimed against all divine Revelations, and all divinely-revealed spiritual and scriptural and sanctifying Religion, and proclaimed themselves the Deliverers of Mankind, from the Tyranny and Impositions of crafty Priests, and knavish and wicked Politicians, who had imposed pretended divine Revelations upon them, whereby they were deprived of their natural Liberty, and restrained from living according

to natural Religion (*i. e.*) according to the Dictates of their respective predominant bodily Lusts, which is so agreeable to Flesh and Blood, and to the Nature (*i. e.* to the Body) of Man. These, I say, are a considerable Part of that Philosophy which these anti-scriptural Heroes and Asserters of the Self-sufficiency of the Light and Law of Nature, (*i. e.* of the Knowledge of sensibly preceptible Things, and the Dictates of their bodily Lusts) for Sanctification and Salvation, and eternal Life, embrace and believe. It would be amazing, if we did not consider the insatuating and enraging Power of unmortified bodily Lusts, to think that there should be any Persons so spiritually blind and stupid, as to give themselves up to the Belief of such evident and useless and destructive Falsehoods, and to disbelieve those most clear and divinely-revealed and demonstrative spiritual Truths, which are set forth in the holy Scriptures, which are so spiritually beneficial, and indispensably necessary to be sincerely and truly believed and obeyed by all Mankind, in order to Sanctification and Salvation, and true Happiness, both natural and spiritual, and temporal and everlasting.

Having made these few previous Observations, upon this so celebrated a System, which hath been so wonderfully admired, because it could not be understood, and which hath employed many skilful and ingenious Mathematicians,

maticians, who might have employed their Time much better, by applying their arithmetical and geometrical Knowledge to the Improvement of useful Practice and Mechanics; but have been diverted by their Attempts, to explain his inexplicable System: And having taken his imaginary and improbable Principles, for real Powers existing in Nature or Matter, have only expatiated and enlarged upon his fundamental Errors, by which their Labours have proved no way beneficial to Mankind. I shall now set forth some of his experimental and other Phænomena in Nature, which he hath produced as Proofs of the real Existence of his imaginary Principles or Powers. And afterwards I will shew, that all those Phænomena which he hath ascribed to imaginary Causes, are produced by a real and sensibly evident Cause, which hath been most clearly pointed out to us in the holy Scriptures, and that therefore his imaginary Causes have no real Existence in Nature.

I shall *first* mention some, and the most material, of his experimental and other Phænomena, which he produces as Proofs of his imaginary, attractive, and gravitating, and centripetal Forces in Nature, or all Matter. *Secondly*, Some of those which he produces as Proofs of centrifugal Powers therein. And

First,

First, He tells us, that the Inclination of Rays and Light towards the Edge or Point of a Knife, and the Stay or Inclination of Rays of Light, transmitted through a Glass into the open Air, (which he calls a *Vacuum*) are Phænomena, which plainly shew an attractive Power in the Knife, which acts at a Distance; and also a retractive or attractive Power in the Glass, which acts at a Distance, and through a *Vacuum* according to him, upon the Body of Light.

Secondly, That the globular Forms of liquid Fluids, is another manifest Proof of attractive and centripetal Force in Matter.

Thirdly, The Motions of the *Satellites* in perfect Circles about their respective *Primaries*, is another Phænomenon which shews an attractive Power in those Primaries, and a centripetal Power in those Satellites, and that therefore there are such Powers in Matter.

Fourthly, That the Flux and Reflux of the Sea, or the rising or falling of the Tides, are another Proof of an attractive Power in Nature or Matter. For he asserts magisterially, and without other Proof, (unless the foregoing Phænomena, whose Cause he hath not proved, will pass for Proof) that these Phænomena of the Tides, are owing to the united attractive Forces of the Sun and Moon sometimes acting in Conjunction together, and to their separate attractive Forces
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at other Times acting in Opposition to each other.

Fifthly, He saith that the Fall of Bodies to the Earth, which have been projected upwards, or in an horizontal or any other Direction from the Earth, and the Increase of their Velocities in every Moment of their Approach toward the Earth, and also the Increase of their Velocities in Proportion to the Heights in which they fall, and to the longer or shorter Times they are in falling, are evident Proofs of there being such an attractive Power in the Earth, and of such gravitating and centripetal Forces in such falling Bodies, and therefore in Matter.

Such Phænomena as he produces in Proof of their being centrifugal Powers or Forces in Nature or Matter, are as follows.

First, He saith, that the higher Rise or Ascent of Water in smaller than in larger Tubes, is an evident Proof of centrifugal Powers or Forces, in Water or other Liquors, and therefore in Matter; for he saith that the Liquor is less pressed in smaller Tubes immersed in it, than in larger, by Reason of the Air's being rarer in smaller than in larger Tubes; and the Reason of its being rarer in smaller Tubes, he saith is, that its Particles recede from each other, and from the Sides of the smaller Tubes by their centrifugal Forces, and therefore rise higher in such Tubes, and towards the Surface of the Liquors, where there is the least Pressure.

Secondly,

Secondly, Having made Water an elastic Fluid whose Particles mutually recede or fly from each other, he saith, that the Phænomenon of Rings or Circles raised, multiplied, and enlarged or spread upon the Surfaces of standing Pools, are a Proof of elastic or centrifugal Forces, and also of a *Vacuum* in Nature or Matter, for he says those Rings or Circles so raised, are occasioned or caused by the Condensation of the Water by the Compression of its Particles which are forced by the Fall of the Stone to recede into the void Spaces of the ambient Waters, and return again from those void Spaces, which they had filled by their elastic or centrifugal Forces.

Thirdly, He saith, that the Belt that is about the Earth at the *Æquator*, about seventeen Miles thick or high, is another evident Proof of centrifugal Forces in the Particles of the Earth, and therefore in Nature or all Matter; for he saith that the Belt is caused by the Particles of the Earth, receding or flying from the Center of the Earth towards its Circumference.

And after all this he tells us that, where attractive Forces end, centrifugal and repelling Forces begin, which is inconsistent with what he had said before, where he said attractive Forces decrease in Proportion to the Distance of the attracting Bodies from each other; and that the Particles of Fluids recede from each other even when they are contiguous.

I shall not trouble my Readers with any more of these Phænomena, which he hath vainly, impertinently, and therefore ineffectually brought to prove the Reality, and Existence of his imaginary Powers in Nature or Matter, which he makes the Causes of all the Phænomena which he hath attempted to account for, but proceed to give an Account of what God hath been graciously pleased, by Revelation and Representation, to make known to us concerning the material Heavens, by which we will clearly perceive, the true and sensibly perceptible and evident Cause of all those Phænomena, which he hath attempted to account for, and which he in Contradiction to God's divinely revealed and self-evidently or demonstratively true Word, hath ascribed to sensibly imperceptible and inconceivable and improbable, and therefore incredible imaginary Causes. After I have made an Observation or two concerning the Inferences we ought to make about different Sorts of Phænomena. And

First, I must observe that there are some Phænomena or sensibly evident Effects in Nature, which plainly and clearly point out to us their immediate instrumental and mechanical Courses, so that we may be satisfied, of the Truth of them, by the Reports which our bodily Organs of Sensation, (which God hath given us, and hath encouraged us to believe and rely upon in all such Cases) make

to our Spirits concerning them, such an Effect or Phænomenon is *Burning*, which we may rest satisfied that Fire hath been the immediate instrumental Cause of.

Secondly, That there are other Phænomena or sensible Effects in Nature, which do not point out, nor lead us to the Knowledge of their immediate instrumental Causes, such as the Phænomena produced by the Magnet or Loadstone, and of the Whiteness of Snow, and the Greenness of Grass, and Sweetness of Honey, &c. in all such Cases a little Consideration will instruct us, that these Effects themselves are sufficient, and all that is necessary for us to know concerning them, and that the Knowledge of their Causes, would neither be naturally nor spiritually beneficial to us, and therefore our Ignorance of them, is neither detrimental nor injurious to us, in Respect of either our bodily or spiritual Welfare; and by this we may learn that we ought not to misemploy our Time, in fruitlessly searching after the useless Causes of such Effects, which because they would be useless and unprofitable to us, God hath not thought proper to make them known to us, either by sensible Perception or divine Revelation. The true Philosophy in such Cases is, neither to enquire after Causes, nor impose either upon ourselves or others, false and imaginary Causes of those Effects which God hath thought fit to conceal, and are therefore investigable, but acknowledge
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our Ignorance of them ; and the great Wisdom and Goodness of God in concealing the Knowledge of them from us ; that by our Ignorance, we may be taught to correct our Pride, and abate the Conceit we are too apt to entertain of our own Self-sufficiency, and learn to know, that we cannot discover the Cause of any Effects, which God hath not been graciously pleased to discover and make known to us, either by Means of our bodily Sensations, or by his gracious Revelation.

Thirdly, That there are other Phænomena in Nature, which do not of themselves lead us to the Knowledge of their immediate instrumental Causes, and yet those Causes are highly necessary to be known by Mankind, as they shew forth the perfect Power, Wisdom, and Goodness of God, by which we are powerfully moved to admire, adore and love him with all our Hearts, &c. And that all these which are so necessary and beneficial to be known by Mankind, God hath been graciously pleased to make them known to them, by the Revelations and Representations he hath made of them, in his holy Word ; and so clearly by this spiritual Light, that the Phænomena prove both the Truth and the divine Original and Authority of the Revelation, by which their Causes were discovered and pointed out. And where God hath been graciously pleased, in perfect Wisdom and fatherly Goodness, by Revelation and sensible Re-

Representations, to make Discoveries of the true, real, and sensibly evident and undeniable Causes of such Phænomena or Effects, Mankind ought not to presume to ascribe those Effects to imaginary and sensibly imperceptible and inconceivably, and improbable, and therefore incredible Causes, in Contradiction to the divinely revealed and sensibly evident Truth.

The true philosophical Procedure : When Persons are determined to publish their Accounts of the immediate and instrumental Causes of the Phænomena in Nature is, *First*, To consider whether the Phænomena themselves point out their true real and sensibly evident instrumental and mechanical Causes; and if we find they do, to acquiesce in them, and not trouble the World with assigning other new and false and imaginary and improbable Causes of them. *Secondly*, To consider, where the Phænomena don't point out and shew their true real and sensibly evident Causes, and where divine Revelation hath said nothing about them, to look upon them not only as investigable, but as useless and unprofitable to be known, and that therefore we ought not to mispend our Time (which is but sufficient for performing the Work which is indispensably necessary to be done by every Man whilst he is in this World, in order to his Salvation and everlasting Happiness in the next) in a vain and ineffectual Search after them,

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lest we be led by the Want of just and rational Consideration, and Self-Conceit of our own Abilities for Invention and Discovery, to ascribe such Phænomena to imaginary and false Causes, to the spiritual Hurt, both of ourselves and others, for the Belief of any Kind of Fallhood, whether natural or spiritual, is injurious, and apt to mislead us from the Belief of beneficial Truth. *Thirdly*, Where the Causes of Phænomena are useful and beneficial, and therefore necessary to be known, and where they don't point out and lead us to the Knowledge of their Causes, and where they are most clearly pointed out to us by divine Revelation and Representation, we therefore ought to be satisfied that they are the true Causes of those sensible Effects, when by duly considering them, we most clearly perceive, that they are not only Self-sufficient for their Productions, but that they must necessarily be produced by them; in such Cases we ought not to multiply Causes, for the Reasons before given, nor presume to ascribe such Phænomena, in Contradiction to God's divinely revealed and demonstratively true Word, to unknown and inconceivable and improbable, and therefore incredible Causes, which have no Existence but in our own Imaginations. Whoever will proceed with these Considerations, will never impose a false or useless, or either naturally or spiritually injurious System of natural Philosophy upon the

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World. His System will be conformable to divine Revelations set forth in the holy Scriptures, and will be true, and beneficial to be believed by Mankind, and its Credit will continue unimpeachable and unassailable to the End of Time and of the World.

Our celebrated Philosopher, whose System I have now under Consideration, hath in Contradiction to, and therefore in Contempt of (for culpable Ignorance doth not excuse Men from Contempt of God's Word) the divinely revealed and demonstratively true Word of God, set forth in the holy Scriptures, most audaciously presumed to ascribe to imaginary and unknown, and inconceivable and improbable, and therefore incredible Causes, those Phænomena in Nature, whose true, real, and sensibly evident, and self-sufficient Cause God hath been graciously pleased most clearly, by Revelation and Representation, to point out to us in his holy Scriptures; and by so doing hath imposed upon the World not only a most false and useless, and unprofitable, but a spiritually injurious System, as will by and by be made most clearly and evidently appear: Whereas had he chosen to have consulted and considered the divine Revelations set forth in the holy Scriptures, when he was about to assign the Causes of the Phænomena in Nature, and to have been applauded rather for pointing out, and reviving and restoring to the World those most antient and beneficial, but

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greatly neglected and long overlooked divinely revealed Truths, concerning the Cause of the Phenomena in Nature, than for having been an Inventor and Discoverer of new unintelligible, and false and unmechanical instrumental Causes of natural Effects, he would have left a truer and more useful System of natural Philosophy to the World, by which his Memory would have been perpetuated with Gratitude, and justly acquired Praise in all succeeding Ages of the World, although his Statue might not have found a Place among theirs who have eminently, but vainly, laboured to raise natural Religion upon the Ruins of that which is spiritual and divinely revealed.

Having made these few, and I hope not unuseful nor unnecessary Observations, I now proceed to recapitulate as far as is necessary, and set forth in a narrow Compass, and as it were under one View, what I have before set forth from the holy Scriptures, concerning the Account which God hath been graciously pleased to give us of the material and visible Heavens in general, and of their Origin, and of their original and created, but unformed State; and of the Origin of all Motion and Mechanism in the natural or material World; and of the Formation of the material and visible Heavens, and of their present and formed State, in which they have subsisted, and continued instrumentally and me-

mechanically to act upon themselves, and in and upon all other Matter and Systems of Matter from the Time of their first Formation, and of their different constituent Parts and their Intertextures ; and of the perpetual Motions of their different constituent Parts, in Directions different from, and contrary to each other ; and of the different Powers and Properties, and instrumental or mechanical Operations of all their Parts ; but differing from each other in their States, Forms and Motions, and Manners of operating mechanically upon each other, and in and upon all other Systems of Matter, interjacent between the Orb of Fire in the Center, and the Circumference of the Heavens, penetrating and expanding, and compressing and combining together all their constituent Parts, Particles, or indivisible Atoms, not by acting by imaginary Powers upon them, at great Distances from them, but by actual Contact and mechanical Impulse upon them, and so as that they should all perfectly answer both the particular Ends, and also the great general End for which they were all designed and created: By which we will clearly perceive the true and sensibly perceptible, and evident Cause of all those Phænomena in Nature, which our celebrated Philosopher hath ascribed to unknown and inconceivable, and improbable, and therefore incredible Causes, whose Existence in Nature cannot possibly be

shewn, and whose Attractions and other Actions at immense Distances, cannot possibly be either sensibly or rationally accounted for. Notwithstanding he, by the Help of Hypotheses (which he hath vainly attempted to support by experimental and other Phænomena) hath laboured to prove their Existence; but the Proofs he hath brought, have been so far from proving the Existence of his imaginary Causes of the Phænomena, that they clearly shew the true and sensibly evident Cause of all the Phænomena that he hath attempted to account for: And by which we will likewise clearly perceive, how he hath prostituted and abused *Mathematics*, in order to introduce false and unmechanical Physics, by substituting mathematical Signs, Lines, Numbers and Diagrams, (which are only significant and Realities, when they are made to signify and represent real physical or natural Things) to signify and represent Powers and Properties which have no Existence in Nature; and inferring the Existence of real physical Things from Non-Entities, (*i. e.*) the Existence of something from nothing; and all this great, but fruitless Labour and Pains, he hath been at for many Years, to support the Credit of a most unnatural and incredible, and false philosophical Romance.

I have from the divinely revealed Word of God, the Creator of the Heavens and the Earth, and who therefore could give the best
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and trueſt Account of them and their conſtituent Parts, and of their Texture or Structure, and of the different Powers and Properties of their different Parts, and of their different Motions in contrary Directions, and of their different Operations, and whoſe Account carries along with it, moſt evident Proofs of its Truth, ſhewn,

First, That the material and viſible Heavens, in their firſt and created, but unformed State, was a Body of Darkneſs, which ſubſiſted in an ineſt or unactive and motionleſs State, and was upon the outward or convex, and inward or concave, Surfaces of the hollow Shell of this our terraqueous Globe, and enveloped or incloſed in it, the ſeminal conſtituent Parts or Particles of all the natural or material Systems, whether inanimate or vegetable, or animated, which God their Creator, afterwards formed or made out of them.

By this ſcriptural Light and Information, we may clearly perceive, that *Darkneſs* is a real ſubſtantial created Thing, which ſubſiſted in a motionleſs State before the Formation of any natural or material Light, as it hath exiſted ever ſince in the Form of Spirit or Darkneſs in Motion; that it is not a *Non-Entity*, or mere Privation or Abſence of Light, as our celebrated anti-ſcriptural Philoſopher (in order to ſupport an inconceivable and improbable, and incredible System of natural Philoſophy) hath magiſterially, and

without Proof, asserted it to be, in Contradiction to divine Revelation ; a System in which he asserts, that all Systems of Matter, are not only enabled to move themselves, but to act upon, and move other material Systems at immense Distances, and through void Spaces (in Contradiction to all sensible Evidence, and beyond all human Conception) by imaginary and improbable, and therefore incredible, attractive and repellent, and gravitating, and centripetal, and centrifugal Forces, which he hath supposed, and magisterially asserted, to be in all Systems of Matter.

Secondly, That God by commanding by his all-powerful Word, Fire to arise, by violent Motion, in the Center of the great Body of Darkness, represented by a great Cloud issuing forth every Way round about it in Rays of Light, penetrating and dividing between the Parts of that Fluid of Darkness, and extending themselves from that Orb of Fire in the Center, to the Circumferences of the Heavens, like the Radii or Spokes of a Wheel, extending from its Nave to its Arch, (by which it is represented in *Ezekiel's* Vision) penetrating, pervading, and expanding, all material Systems interjacent between the Center and Circumference of the Heavens. And by its expanding Force (issuing out of a narrower into a larger Space) necessarily compressing the Radii of Darkness, to rush

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in a counter or contrary Direction, (*viz.*) from the Circumference, toward the Orb of Fire in the Center, where it met with less Resistance, and with an accelerated or increased Velocity, as being compressed out of a larger, into a narrower Space, in a tapering or wedge-like, or sword-like Form, and compressing and combining all material Systems interjacent between the Circumference and the Orb of Fire in the Center, with a Force every where equal to the expanding Force of the Light, and thereby feeding and repairing that Fire in the Center, by its alternate Influxes into it, occasioned by the alternate Effluxes of the Light out of it, as God, by his Prophet *Ezekiel*, hath informed us, who tells us, That in his Vision, (wherein the material Heavens were displayed before him by a sensible Representation) that he saw a great Cloud which came from him who is invisible, and in the Midst of that Cloud a Fire, with Brightness every Way round about it. And that that Fire caught hold of, and devoured, or eat, or fed upon itself, (*i. e.*) upon the Darkness which rushed into it, which is the same in Substance with itself; for the celestial Fire, Light, and Spirit, or Darkness in Motion, are all one in respect of their Matter or Substance, although they all differ from each other in respect of their States, Forms, Motions, and Manners of operating in the natural or material World.

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By this scriptural Light and Information; which God hath been graciously pleased to give us by his holy Prophets, concerning the material and visible Heavens, we may clearly perceive the Origin of all Motion and Mechanism, in the natural or material World, and how and by what wonderful, but most clearly conceivable, instrumental or mechanical Way and Means, they are continued and carried on in all material Systems in it, since the Time that God commanded Fire and Light to arise in and about the Center of the material Universe; and how, and by what Means, that Fire and Light are continued, and how the Light becomes Spirit, or Darkness in Motion, at the Circumference of the Heavens; and how the Fire is continually fed and repaired, by the continual Influxes of the Darkness into it; by which Means, they are kept in a perpetual regular circulating Motion, in their three different States and Forms; and by their expanding and combining Forces, mechanically move each other, and all other material Systems, with equal Forces, interjacent between their Center and Circumference, and how all Things are so mechanically moved by them, according to their different specific and systematic Combinations, as perfectly to answer all the different Ends for which they were in most perfect Wisdom designed, and created, and made; and that therefore, no
System

System of Matter, either doth, or is able to move itself, or any other System, by any such imaginary, attractive, or repelling, or gravitating, or centripetal, or centrifugal, inconceivable Principles, Powers or Properties, as our anti-scriptural Philosopher hath groundlessly supposed, and magisterially asserted, to be in all Systems of Matter. And that all the Motions in all the Systems in the natural or material World, whether inanimate or vegetable, or animated, are produced or caused, by that divinely-revealed, and sensibly evident, and most clearly conceivable Cause, the Fluids of the material and visible Heavens in perpetual Motion.

And we may likewise hereby most clearly perceive, that the Fire in the Orb of the Sun, is not kept alive, and repaired, and fed, by the casual Incidence of Comets Tails into it, but by the Influx of the gross and dark Air into it, in continued alternate Intervals, resembling those of Respiration, - in alternate Acts of Expiration and Inspiration; or of the Circulation of the refined Blood from the Heart in the Arteries to the Extremities of the animal Microcosm, and returning back to it in a grosser Fluid by the Veins, and so ejected, and received again in alternate Intervals.

Thirdly, we may, by what I have before observed from the holy Scriptures, concerning what God hath been graciously pleased to say
himself

himself to *Job* and his misbelieving Friends, concerning the Light and Darkness, there called by the Names of *Bebemoth* and *Leviathan*, expressive of different Properties, and moving in contrary Directions, and whose Forces, although in all Places equal to each other, are strongest in the Neighbourhood of the Orb of Fire in the Center, and their Conflicts and Velocities greatest there, where the Space they move in is narrowest, and most confined, and their Forces weakest, and the Velocities of their Motions, least at their Circumference; that the Velocities of all the Planets and Stars that are nearest the Center, must be greater both in their Rotations about their own Centers, and in their Revolutions about the Sun their common Center, than the Rotations and Revolutions of those Planets and Stars that are at greater Distances from that Orb of Fire their common Center, for two most clear and evident Reasons: *First*, Because the Forces of the Heavens (by which all the Planets and Stars are moved) are strongest, and their Velocities greatest, nearer than at greater Distances from that common Center: And *Secondly*, Because they that are nearer that Center, have shorter Courses to run, than they have that are at a greater Distance, the Orbits in which they revolve being narrower. And also that those Stars which are near the Circumference of the Heavens, must necessarily be moved very slowly

slowly both in their Rotations and Revolutions, because the Motions of those celestial Fluids of Light and Darkneſs by which they are moved, are there moſt languid and flow; and their Motions have been found by Obſervation, to be ſo flow and imperceptible, that they were reputed fixt Stars; but it hath been found by Obſervation alſo, that they have been moved from the Places in which they had been obſerved to have been many Years before. And it muſt neceſſarily follow, that that Luminary which is called the North Star, muſt by this Time, have moved a great Way from the North Pole of the World, if it was directly under that Pole at the Formation of the World, and that it doth not now direct us to that Pole exactly. By all this, we may clearly perceive, that the Planets and Stars, are not moved in their Rotations and Revolutions, by any imaginary and inconceivable, and improbable attractive Powers, ſuppoſed to be in themſelves and all other Systems of Matter, by which they are enabled to act unaccountably upon Bodies, through vaſt Voids at immense Diſtances; but by the celestial Fluids of Light and Darkneſs perpetually moving in Directions contrary to each other, and acting continually by Contact and mechanical Impulſe upon them.

Fourthly, I have ſhewn from the holy Scriptures, that *Jehovah Elohim*, founded
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the Earth and the material World upon the *Floods*, (*i. e.*) upon the cælestial Fluids of Light and Darknefs; and that the Fluxes or Currents of these Fluids (in order to give us a Notion of their Strength) are represented to us by Pipes of Brass, and Rods of Iron, extending from the Center to the Circumference of the Heavens, and *vice versa*, and moving in Directions contrary to each other. And that the Firmament composed of them, is represented by a molten Glass or Speculum, to shew its Density and Fullness without the Interposition of any void Spaces between its component Particles; by which we may perceive, that the Planets do not move in void Spaces, or in Regions void of all resisting Matter, as our anti-scriptural Philosopher, in Contradiction to God's revealed Word, hath magisterially asserted; but in a Plenum, and by the different Fluids which compose or constitute that Plenum or Firmament, and that these Fluids are called the Ballancers of the Clouds, by which they are raised up in the Forms of fine Vapour, and Exhalations, and forced down again to the Earth in the grosser Forms of Dews and Rains: And these cælestial Fluids, are said to compass the Earth about like a Garment, and that it is turned to them like Clay, to a Seal that closely compresses it.

By these scriptural Informations, which every considerate Person may clearly perceive
to

to be evident Truths, we may perceive, that all Things, between the Center and the Circumference of the Heavens, move, and are moved by a sensibly evident and a most clearly conceivable Cause, (*i. e.*) by the continual mechanical Impulses of the strong dense Fluids of the material Heavens moving in contrary Directions, and continually acting by actual Contact upon them; and that therefore they were not moved by such imaginary and inconceivable, and unaccountable attracting and repelling, and gravitating and centripetal, and centrifugal Forces, as our celebrated antiscriptural Philosopher hath groundlessly supposed and asserted to be in all Parts and Particles of Matter. And by this we may likewise clearly perceive, that a Void, or Vacuum in Nature, is not necessary, in order either to the Commencement or Continuance of Motion in the natural or material World; and that all that is necessary for the Production of those Phænomena or sensible Effects is, that there should be different Kinds of Fluids in Nature, some of them of finer and more easily moveable, others of them of grosser and less easily moveable, or separable Parts or Particles, such as those of Air and Water, that the one might yield and give Place to the other, upon Impulse or Pressure; and all Kinds of Fluids might give Way to fixt Bodies put into Motion. And whoever will duly weigh and consider this, will clearly perceive,

ceive, that if the *תכל*, the whole Mixture of Nature was not a *Plenum*, Motion could not be continued in the World.

I don't find that I have any Occasion to recapitulate any further, or set before my Readers any of those other Powers and Properties of the different Fluids of the material and visible Heavens, which I, from the holy Scriptures, have formerly set before them: These few, which I have last mentioned, being self-sufficient for setting aside this false System of antiscriptural and unintelligible natural Philosophy, which hath been received with so great Applause in the World; and for shewing, that the particular Phænomena which he hath produced as Proof of the Existence of those imaginary Powers and Properties in Matter, which he hath asserted to be the Cause of all the Phænomena in Nature for which he hath attempted to account; and as a Proof of a Vacuum in Nature, neither prove the Existence of his imaginary Powers, &c. in Matter, nor a Vacuum in Nature. And that those particular Phænomena which he hath so produced, most clearly shew by the Light of the holy Scriptures, the divinely revealed Word of God, the true sensibly evident and most clearly conceivable Cause by which they, and all the other Phænomena which he hath attempted to account for, are really and necessarily, and instrumentally or mechanically produced.

In examining these his Phænomena, which he produces as Proofs of his imaginary and improbable Principles, Powers and Properties in Nature, I shall proceed in the Order in which I have before mentioned them.

The Phænomena which he hath produced as Proofs of the Reality and Existence of attractive, gravitating and centripetal Forces in Matter, and which I have chosen to examine, I have before mentioned in the following Order.

First, He tells us, that the Inclination of Rays of Light towards the Edge or Point of a Knife, and the Stay or Inclination of Rays of Light, transmitted through a Glass into the open Air, (which the better to support his Hypothesis, he calls a Vacuum) are Phænomena, which plainly shew an attractive Power in the Knife, which acts at a Distance, and also an attractive or retractive Power in the Glass, which also acts at a Distance, and according to him, through a Vacuum, upon the Rays or Body of the transmitted Light.

I have before shewn from the holy Scriptures, that the whole Mixture of Nature is a Plenum; and that the Fluids of Light and Darkness are dense and strong, and active Fluids, which act upon each other, and upon all other Systems of Matter, by their expanding and compressing, and combining Forces. By this we may clearly perceive, that the Rays of Light passing either the Side,
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Back, Edge or Point of the Knife, must necessarily be less pressed on that Side which is obverted towards the Knife, than they are on the other Side, which is averted from the Knife; and that they must therefore necessarily be inclined towards the Knife, where they meet with the least Pressure by the greater mechanical Pressure of the free Air that acts upon their other Side, which is averted from the Knife: The same Consideration will enable us to account for the Stop or Stay of the Rays of Light which are transmitted through a Glass into the open and free, and opposing Air; so that there is no Reason nor Necessity of flying to inconceivable attractive Powers, either in the Knife or Glass, to account for, or assign the Causes of these Phænomena, when we may clearly perceive them to be necessarily produced by a sensibly evident Cause, the Air or Fluids of the material Heavens acting mechanically by actual Contact and Impulse, with greater Force on that Side of the Rays which is averted from the Knife and Glass, than on the other; so that these Phænomena, which he hath produced in Proof of his imaginary and sensibly imperceptible, and inconceivable and unaccountable Causes, are an evident Proof of the real and sensibly perceptible, and most clearly conceivable Cause, by which they are necessarily and mechanically produced.

Secondly,

Secondly, The Phænomena of the globular Form of Drops of Water or other Liquors, he produces as a Proof of centripetal Forces in Matter, by which every Particle of the Circumferences of such Drops tend directly to their Centers, by which they necessarily appear under globular Forms: Whereas that Phænomenon is necessarily produced by the aforementioned sensibly perceptible and most clearly conceivable Cause, (*viz.*) the equal Pressure of the heavenly Fluids upon all Parts of their Circumferences, by which they must necessarily appear under that Form, and continue under it, till by repeated Impulses of those Fluids falling perpendicularly upon them, they are flattened, and forced to assume another Form: So that here again I must observe, that there was no Reason nor Necessity for ascribing that Phænomenon to an unknown and unconceivable Cause, when it could be shewn, that it would necessarily be produced by the scripturally and sensibly evident Cause which I have now mentioned; for wherever a sensibly evident Cause, which must necessarily produce an Effect, whenever it is produced, can be shewn, all other Causes of that Effect, how probable soever they may appear, ought necessarily to be disallowed and rejected, and much more all such as are unknown and inconceivable, and unaccountable and improbable.

Thirdly, He tells us, that the Motions of the *Satellites* in perfect Circles about their

Primaries, is another Phænomenon which shews an attractive Power in these Primaries, and a centripetal Power or Force in those Satellites, and that therefore there are such Powers in Matter. For he says these Primaries attract their Satellites at great Distances, and through a vast Void.

Whoever will consider what hath been shewn from the holy Scriptures (which carry along with them most clear Evidence for their Truth) concerning the material and visible Heavens, and that all Space between the Center and the Circumference of the Heavens, and consequently all the planetary Regions, are perfectly filled with the dense and strong Fluids of Light and Darknes, and move in Directions contrary to each other, and mechanically act upon, and move all Bodies interjacent between the Center and the Circumference of the Heavens, which Forces are every where equal to each other, so that no Body can be moved by them either nearer to their common Center, or to the Circumference of the Heavens, and therefore all the planetary Bodies, must necessarily be moved by them in a third Direction, and therefore circularly; and that therefore the Satellites must thus necessarily be moved round their Primaries, as the Moon is about the Earth, and together with their Primaries round about their common Center the Sun. Whoever will consider these Things, will
clearly

clearly perceive, that these circular Motions of the Satellites about their Primaries, (whether in exact Circles or not, is of little or no Moment in this Case) and also of the Primaries about the Sun, are all occasioned by a sensibly evident Cause, (*viz.*) The mechanical Impulses of those dense and strong Fluids of Light and Darkness continually acting upon them in contrary Directions, and with equal Forces; and therefore these circular Motions of the Satellites about their Primaries is so far from being a Proof of his imaginary, and improbable, and unaccountable, attractive Power in the Primaries to which he ascribes that Phænomenon, that the Phænomenon itself, together with the spiritual Light of the holy Scriptures, plainly shews the true and sensibly evident Cause by which it is necessarily produced; and therefore (as I have before observed) when the sensibly evident Cause that necessarily produces the Effect, is clearly shewn, and that it must necessarily produce it, as the System of the natural or material World hath been in most perfect Wisdom constituted, since the Time of its Formation; it is an Argument not only of audacious Impiety, but of that great Folly which usually waits upon Vanity, and great Conceit of Self-sufficiency, to ascribe it to any other Cause, and of an higher Degree of Folly to ascribe it to an unknown and improbable Cause, whose unmechanical Way

of acting at great Distances, and through vast void Spaces, is altogether incomprehensible, and unaccountable.

Fourthly, The Flux and Reflux of the Sea, or the rising and falling of the Tides, are another Proof which he produces for the Reality and Existence of his imaginary and unaccountable, attractive Forces in Nature or all Matter: For he asserts magisterially, and without Proof, (unless the afore-mentioned Phænomena, whose true and real Cause he hath not shewn, will be admitted as Proof) That these Phænomena of the Tides, are owing to the united attracting Forces of the Sun and Moon sometimes acting in Conjunction together, and to their separate attractive Forces, at other Times acting in Opposition to each other.

If we consider what hath been from the holy Scriptures shewn before, concerning the dense Fluids of the material Heavens, and of their strong and active Pressure upon all Systems of Matter, and that the Flux and Rise of the Tides, at any Place, attends upon the Moon's Arrival at the Meridian of the Place, and that the Waters rise highest at or about the Time of the Moon's coming to the Meridians of Places, where the Situation, and other Circumstances of the Shores, may not occasion some little Variation. By these Considerations, we may clearly perceive, that the Rise of the Waters, at any
Place

Place where the Moon is in its Meridian, is owing to a sensibly evident Cause, (*viz.*) To the less Pressure that is upon their Surface in those Places than in any other, occasioned by the Moon's Interposition between the passing Fluids of the Light and Darkness, and that Part of the terraqueous Globe in whose Meridian it is. And the Force and Pressure of those Fluids, being greater upon those Waters, at whose Meridian the Moon hath not arrived, must necessarily press them towards, and cause them to rise in the Place in whose Meridian the Moon is, where they meet with less Pressure and Resistance; and when they are raised to their greatest Height at those Places, upon the Moon's leaving their Meridian, they must necessarily ebb off by a resluent Motion, by the Force of the heavenly Fluid falling more directly, and with greater Force upon them, and by their being opposed by the Flux of those Waters which flow from those Places, at whose Meridian the Moon hath not arrived. So that if our Philosopher had consulted and well considered the holy Scriptures, he would have clearly perceived, by that divinely revealed and spiritual Light, that there was a sensibly evident Cause by which the Flux and Reflux of the Tides are necessarily occasioned, and that therefore there was no Reason nor Necessity of in-

venting unknown and improbable Causes, whose Manners of acting are inconceivable and unaccountable for rationally accounting for those Phænomena.

Fifthly, The last of his Phænomena, which he produces as a Proof of his imaginary, attractive, and gravitating, and centripetal Forces, which he supposed and asserted to be in all Matter, that I shall stay to consider and examine, is that of the Fall of projected Bodies to the Earth. For he tells us, That the Fall of Bodies to the Earth, which have been projected upwards, or in an horizontal, or any other, Direction from the Earth, and the Increase of their Velocities in every Moment of their Approach towards the Earth; and also the Increase of their Velocities, in Proportion to the different Heights from which they fall, and to the longer or shorter Times they are in falling, are evident Proofs of there being such an attractive Power or Force in the Earth, and such gravitating and centripetal Force, in such falling Bodies, and therefore in all Matter. And that if a Bullet was projected from an high Mountain or Tower, it would continue to move for ever in a direct Line towards the Heavens, if it was not obstructed by the resisting Air in our Atmosphere, and if it was not attracted and drawn out of that straight Line by the attracting Power or Force in the Earth.

I have before shewn from the holy Scriptures, That the Firmament, or material and visible Heavens, consist of two formally different strong and dense Fluids of Light and Darkneſs, which move in Direction contrary to each other ; that of the Light flowing continually from the Orb of Fire in the Center, towards the Circumference of the Heavens, like the Spokes of a Wheel from its Nave to the Arch, or the Blood in the Arteries, from the Heart to the Extremities of the Body of an Animal ; and that of Darkneſs, from the Circumference to the Center, like the Spokes of another Wheel descending from its Arch to its Nave, and dividing between the Radii of the first Wheel, or like the grosser Blood returning in the Veins from the Extremities to the Heart of an Animal. And that these two Fluids differing from each other in their Forms, Properties, and Motions, fill all void Spaces between the Center and the Circumference of the Heavens, and all with equal, though different expanding and combining, but both compressing and impelling, Forces, in and upon all Systems of Matter interjacent between the Center and Circumference, by alternate, and clearly conceivable, mechanical and actual Contact and Impulse. Whoever will duly consider these Things, by this scriptural and divinely revealed Light, will clearly perceive, *First*, That any Body projected upward, or in any other

other Direction, from the Earth, must necessarily be impelled and forced down to the Earth again, by the continual repeated Impulses of one or other of those dense and strongly impelling Fluids of Light and Darkness upon it. And *Secondly*, That the Velocities of all projected Bodies, must necessarily be increased in every Moment of their Approach towards the Earth, by continual repeated Impulses of those strong Fluids upon them, every new Impulse necessarily adding to, and increasing the Velocity they had before: And for this other Reason also, because there is always a less Force on the Sides of those falling Bodies, which are obverted towards the Earth, every Moment of their nearer Approach towards it. And *Thirdly*, That their Velocities must necessarily be increased by their falling from a greater Height, and are a longer Time in falling than otherwise, by their receiving a greater Number of Impulses in falling from greater Heights, and in longer Times, and every Impulse increasing their Velocity. The same Reasons and Considerations, shew the Falshood of his Assertions concerning a Bullet projecting from an high Mountain or Tower. And by these same Considerations, which every attentive Person will perceive to be Truths, we may clearly perceive the true, and sensibly perceptible, and evident Cause of these last-mentioned Phenomena; and the Falshood
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and Non-existence of the imaginary, and inconceivable, and unaccountable, and incredible, attracting, and gravitating, and centripetal Powers in the Earth, and in such falling Bodies to which he hath ascribed them.

Having thus shewn that the attracting, gravitating, and centripetal Forces, which our celebrated Philosopher hath dreamed and imagined to be in all Matter, are Non-Entities, which have no Existence but in the groundless Imaginations of fanciful and inconsiderate Persons, I proceed to shew, that the Phænomena which he hath produced as Proof of repellent and centrifugal Forces being in Matter, do not prove such Forces to be in it, but the divinely revealed and sensibly perceptible Cause by which these Phænomena are necessarily produced. His Phænomena, which I have chosen to consider and examine, are as follow,

First, He saith that the higher Rise or Ascent of Liquors in smaller Tubes, than in those of larger Diameters, is an evident Proof of centrifugal Forces in Liquors, and therefore in Matter. For he saith, that the Liquor is less pressed in smaller Tubes immersed in it, than in larger, by reason of the Air's being rarer (that is mixt with the Liquors) in smaller than in larger Tubes. And he tells us, that the Reason of its being rarer in such Tubes, is, because its Particles recede

recede from each other, and from the Sides of the Tubes, by their centrifugal and repelling Force, and that therefore the Liquor with which these Particles of Air are blended, must necessarily rise higher in such Tubes towards the Surface on which there is the least Pressure.

To shew the true and sensibly evident Cause of this Phænomenon, and that it is not owing to his imaginary, centrifugal, or repellent Forces which he hath supposed to be in either the Air or Water, all that is necessary to be considered, besides the strong compressing Force of the heavenly Fluids, is, that the inner Surfaces of smaller tubes, are proportionably larger than the inner Surfaces of larger Vessels. Therefore the lateral Pressure upon the Liquor (occasioned by the equal vertical Pressure upon the different sized Tubes) must necessarily be proportionably greater in the smaller than in the larger Tubes, and therefore the Liquor contained in the smaller Tubes must necessarily rise higher towards the vertical Surface on which there is the least Pressure, by reason of the greater Pressure upon its Sides and Bottom ; so that there was no Reason nor Necessity for recurring to imaginary and unaccountably, acting, centrifugal, and repelling Forces in Matter, to account for a Phænomenon, when the real and sensibly evident Cause that must necessarily produce it, is so clearly discernable by the Light of God's divinely revealed World.

Secondly,

Secondly, Having made Water an elastic Fluid, whose Particles, he saith, mutually recede from each other, he tells us, that the Rings or Circles raised, multiplied and enlarged, or spread upon the Surfaces of standing Pools, upon a Stone's being let fall upon them, are a Proof of elastic or centrifugal Forces, and also of a Vacuum in Nature or Matter; for he saith, those Rings or Circles so raised, are caused by the Condensation of the Water, by the Compression of its Particles, which are forced by the Fall of the Stone to recede, and retreat into the void Spaces between the Particles of the ambient Waters; and that these retreated Waters return again from those void Spaces which they had occupied, by their elastic or centrifugal Forces.

In order to convince every considerate Person, and such as have attended to God's divinely revealed Word, that this Phænomenon doth not shew, that there is either a Vacuum in Nature, nor any such repellent or centrifugal Forces in Water or any other Matter, as he hath ascribed it to. Every such considerate Person may clearly perceive, that if Water was capable of such Condensation by the Particles of the impelled Water retreating into the void Spaces of the ambient Waters, as our Philosopher speaks of, or if there were such void Spaces in the ambient Water, for the impelled Water to retire into upon
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forcible Impulse, that there could not possibly be such a Phenomenon as that of Rings or Circles raised upon its Surfaces upon such Impulse; or that if there was, it must necessarily be occasioned without a Cause; for if the Particles of the impelled Water retired into the void Spaces of the ambient Water, those ambient Waters would not be forced to rise in Circles, to make Room for the impelled Waters to retire into; so that the Rise of these Rings into the finer and more easy yielding Fluid of Air, are so far from being Proof of a Vacuum, that they are an evident Proof that there is no such Void in Nature; and that the vanishing away of such Rings or Circles so raised on the Surfaces of standing Pools, is so far from being a Proof of centrifugal or repelling Forces in the Particles of Water, that they are an evident Proof of the true; real and sensibly evident mechanical Cause, by which they are at last made to close or vanish away, and which hath been most clearly pointed out and shewn to us by the Light of the holy Scriptures; by which we may clearly perceive, that the Rings or Circles, so raised, were at first caused by the Impulse of the Stone, or that the Waters so forcibly impelled, having no void Spaces to retire into, were necessarily forced to rise up into the finer and more easy yielding Fluid of Air; and that the ambient Waters which encompassed these first raised Circles, were
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by the same Original Cause forced to rise in larger spreading, but lower Rings or Circles, behind or beyond those first raised, and so on, till the first impressed Force was entirely over-powered and destroyed by the Force and continued Impulses of the heavenly Fluids, falling vertically upon those so raised Circles, till the Surface of the Pool was again reduced to its former Level; and by considering the true Cause of these Circles so raised on the Surface of the grosser and less easily moved Fluid of Water, and of their Propagation and Continuance, and of their gradual Decay and Cessation at last, we may clearly conceive the Manner of the Propagation and Continuance of Sounds to great Distances, by Circles raised first by mechanical Impulse or Explosion; and propagated and continued in the finer and more easily yielding Fluid of Air; and of their gradual Decrease and Decay, and Cessation at last, by the continued Impulse of the Fluids of the Heavens upon them, till they are at last over-powered, and so vanish and die away. All Fluids, grosser and finer, being mechanically moved after the same Manner by actual Contact and Impulse, which would be destroyed by a Vacuum, which would destroy all Contiguity, and consequently all Continuity of Impulse, and consequently all Mechanism and Motion in the natural or material World.

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By thus shewing the true, real and sensibly perceptible Cause of the foregoing Phænomena, which have been rendered so clearly discernable by the spiritual Light of God's divinely revealed Word, (which our Philosopher was above attending to or regarding, when he was compiling his philosophical Romance, however he came afterwards to shew more Regard for some of its historical and prophetic Parts) we may perceive, that his centrifugal and repellent Forces, which he hath supposed to be in Matter, are as meer *Non-Entities*, and have no more real Existence in Nature than his imaginary and inconceivably acting, attracting and gravitating, and centripetal Forces have been shewn to have.

As to his Belt of seventeen Miles and a half high, which he hath asserted to be about the Earth near the *Æquator*, and which he hath brought as a pregnant Proof of centrifugal Forces in the earthy and watery constituent Particles thereof, I shall not trouble my Reader with any Examination of it; because I don't find that Persons who have crossed that Line, admit the Truth of the Matter of Fact; although all Persons who have considered the Matter, agree in the spherical Form of the Earth, and in admitting its largest Diameter to be at the *Æquator*.

I shall make but one or two Observations more upon our celebrated Philosopher, and then take my Leave of him.

And

And the *First* is on the Cause that he hath assigned for the Reflection of the Light from Glass: And he tells us, that the Rays of Light are not reflected by their striking against the impenetrable and indivisible Atoms of the Glass, or any other Matter, which would necessarily cause such Reflection. (And to make way for the Admission of his imaginary and inconceivable Cause, although he hath talked of the smallest Parts of Matter, and mentioned them as one of the Causes of the Diversities of Colours, yet he hath denied the Indivisibility of its constituent Atoms, and hath asserted, (how consistently with himself, I leave his Admirers to account for) that what he calls the smallest Parts of Matter, are infinitely divisible; and hath invented an Arithmetic, to make Computations about these infinitely divisible Parts of Matter, which can never be reduced to their smallest Parts; and if he had not by a fruitful Invention, discovered that Matter was infinitely divisible, and therefore had no smallest Parts, People might have fallen into, and continued in that unphilosophic Belief, that our most perfectly wise and good God made all Things according to the exact Weight, Measure and Number of the material Atoms, which he by Creation provided to form or make this System of the material Universe out of, so that there might not be one Atom in it less than there is, by which

all Mechanism and Motion in it would have been destroyed. And having thus wisely provided for the Reception of his imaginary and inconceivable Cause) he ascribes the Reflexion of the Rays of Light from Glass, to a vibrating and repelling Spirit in the Glass, and emitted out of it, which puts the Glass, or the Rays of Light, or both, into *Fits*, which he calls Fits of easy Reflexion and Transmission: This I shall also leave to the Admirers of his System, to explain and support. The sensibly evident Cause, (*viz.*) the Impulse of the Rays of Light against the impenetrable and indivisible Atoms of the Glass, which is sufficient for the Production of that Phænomenon, and which must necessarily be produced always as Occasions offer, being sufficient to satisfy me, who neither profess nor desire to know any other Philosophy, either natural, or supernatural or moral, than what I have learned from the divinely revealed Word of God, set forth in the holy Scriptures, and which I find sufficient for spiritually disposing, and perfectly enabling and powerfully moving me to prepare and qualify myself, by Faith and Sanctification, for Salvation, and true and spiritual Happiness, both temporal and everlasting. As a Confirmation of the Truth of what I have said concerning the true and sensibly evident Cause of the Reflexion of Light from Glass, I shall here observe; that another more gross
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and sensible Fluid is reflected from another fixt Body, by the very same sensibly evident Cause, that I have said Light is reflected from Glass; and I am inclined to think and believe, notwithstanding all that our celebrated Philosopher hath said to the contrary, and on Behalf of his imaginary and inconceivable Causes, that the Reflexions and Transmissions of all Kinds of Fluids, from and through all fixt Bodies, are effected by the same Causes and Means. If the Fluid of Water be squirted forcibly against a perforated Body, such as a Skreen or Riddle, those Parts of the Water which happen to be forcibly impelled against the cross Bars of the Skreen, will necessarily be reflected by them, whilst those Parts of it, which are directed towards the Holes, are transmitted without either the Skreen or the Waters being put into Fits of easy Reflexion or Transmission, perceivable or conceivable by me; and being satisfied, that the sensibly perceptible Cause was sufficient for producing that Phænomenon, and must always necessarily produce it, I did not trouble myself with making Experiments, in order to the Multiplication of the Causes of it; but I am corrigible, and will readily acknowledge my philosophic Error, when I am shewn a Cause that more clearly and truly accounts for that Phænomenon, and that the sensibly evident Cause which I have ascribed it to, and

which will and must always necessarily produce it, is insufficient for its Production.

Another Thing which I think not improper to take notice of, before I take my last Leave of this celebrated System of Philosophy, so greatly admired and esteemed, although not understood, by all the Declamers against all spiritual, and scriptural, and divinely revealed Religion, and all divine Revelation, is, That the Heathen Philosophers, who were very ignorant of the immediate and mechanical Causes of most of the Phænomena in Nature, because they did not attend to, nor carefully consider the divine Revelations that had been handed down to them by oral Tradition, concerning the material and visible Heavens, which are the true Causes of all the Phænomena in Nature that Mankind have attempted to account for, have, however, in several Cases, spoke with more Truth, and more Modesty, and less Assurance, than our celebrated Philosopher, who had better Means of knowing the Truth by the holy Scriptures than they had, hath done; and therefore his Ignorance of the Truth is more culpable and less excusable than theirs. They spoke more Truth, for they denied a Vacuum in Nature, and asserted that the Planets moved in a Plenum, and what they called solid Orbs, which were Truths; and they shewed greater Modesty or less Assurance, for when they found themselves unable
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to account probably for a natural Phænomenon, they frankly confessed their Ignorance, and ascribed it to an occult Quality or Cause which they acknowledged themselves to be ignorant of. Whereas our celebrated anti-scriptural Philosopher, in Contradiction to the divinely revealed Word, and the Evidence of Sense and Reason of Things, hath asserted, that there is a Vacuum in Nature, and that the Regions in which the Planets move, are vast void Spaces, or Spaces void of Matter, capable of resisting or retarding their Motions, and that they are all moved by imaginary, and inconceivable, and unaccountably acting Powers in themselves, which have been shewn to be *Non-Entities* which have no Existence in Nature; and that he hath expressed himself with less Modesty, or more Assurance, is very evident, for although he was as grossly ignorant of the true Causes of all the Phænomena he undertook to account for, as any of the Gentile Philosophers were, and more culpable and less excusably so than any of them; yet he was so far from acknowledging his Ignorance, that he, with great Assurance, magisterially ascribed the Phænomena he undertook to account for, to evidently false, and inconceivable, and unaccountable, and unmechanically acting Causes, mere *Non-Entities* which had no Existence but in his own Imagination, as I have undeniably shewn; and by this his anti-scriptural

tural Misrepresentation of the material and visible Heavens, which was his fundamental Error, (by which he was led to the Invention of all his imaginary and false Principles, Powers, and Properties asserted to be in Matter, and which drew these my Animadversions upon him) he deceived all those who were so inconsiderate as to embrace and believe his unintelligible System, to their great spiritual Hurt and Detriment, as will by and by be made appear. Whereas the Gentile Philosophers (the Epicureans excepted) by their having asserted the Fulness of the Heavens, and their having uttered no Falshood concerning them, (as their Ancestors, who made Gods of them, had done) did very little Hurt to Mankind by their natural Philosophy, however they might have hurt them by their *Metaphysics*, and done them no good by their Systems of *Ethics*. The Errors which they led them into about the Causes of the Phænomena of Nature did not interfere with their Belief of the one and only true sanctifying and saving Faith, and consequently did not interfere with their Morals. But by our Philosopher's false and anti-scriptural Account of the material and visible Heavens, the sanctifying and saving Faith upon which the good Morals of Mankind are altogether founded, would have been effaced and obliterated out of the Minds of Men, if his Account had been universally believed; for
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the material and visible Heavens, which God hath been graciously pleased to give us such particular, full, and clear Accounts of, by the Declarations he hath made concerning both their Original and present State, and Texture, and Fulness, and of their different Powers, Properties, Motions, and mechanical Operations, and by the sensible Representations he hath made of them in the holy Scriptures, which are the only Things by which we are enabled to form a just and true, although not a perfect and adequate Notion of himself with respect to his *Ubiquity* or Omnipotence, and of his being *Jehovah Elobim*, three Persons in the Unity of the one *Jehovah* or divine Essence, and our God: And by the holy scriptural Account of them, we are perfectly enabled to form all the just and true Notions or Conceptions of these Perfections concerning God, by which we are powerfully moved to admire, adore, and love him for his fatherly Love and Goodness, thus first manifested to all Mankind; and to manifest the Truth and Sincerity of our Love to him, by the Rectitude and perfect Goodness of our Morals, by our Perseverance in perfect Obedience to his most and only perfect, and purifying Law, which he, by Revelation, gave us for no other End but to make us holy and happy both temporally and everlastingly. But should we believe our anti-scriptural Philosopher's

Account of the material and visible Heavens, it would be impossible for us to have any just or true Notions or Conceptions of the aforementioned adorable Perfections of God, and to love him on their account, for Men will not believe any Perfections of spiritual Things, of which they can form no Notions or Conceptions, unless the unreasonable Belief of them tends to encourage them in the Gratification of their predominant bodily Lusts. And by Men's not believing the aforementioned amiable and adorable divine Perfections, (which no Believer of our Author's System of natural Philosophy can have any Notion or Conception of) they are deprived of a most powerful Motive to love God, and obey his Law, by which, and by only, they can be made perfectly pure, and truly pious and charitable, and every other Way truly and morally virtuous, and saved from Lust, Wickedness, and Misery, both temporal and everlasting, and made truly and spiritually Happy either temporally or everlastingly. By this Consideration, we may also perceive, that his System of natural Philosophy, hath done more Hurt in the World, than all the Systems of Physics published by the Gentile Philosophers taken together, that have come down to us, have ever done.

I am at a loss to account for the Ground or Reason he had for hoping and believing, that his System of sensibly imperceptible and

inconceivable Principles, Powers or Properties, which he supposed and asserted to be in Matter, would ever be embraced and believed by any Persons of common Sense or attentive Consideration, when we might have foreseen, that no considerate Person could be convinced and satisfied, that the Phænomena which he appealed to as Proofs of the Reality and Existences of his imaginary Principles, &c. were really produced by those his supposed imaginary Principles or Powers; although such Person, by his Inattention to the holy Scriptures, might not be able to assign the sensibly evident, and therefore true Cause by which all such Phænomena must necessarily be, and therefore are produced. The best Reason I can assign for such his Hope and Belief, is, that he thought his curiously-drawn Lines, and Schemes, and Diagrams, would entertain and amuse his Readers Minds, and divert them from attending to the Fallacy he put upon them under the Colour of fair, and just, and true, mathematical Reasoning, by substituting mathematical Signs, Lines, Numbers and Letters, (which are in themselves insignificant) to represent his imaginary Principles, Powers, or Properties in Matter, (by which they are not rendered more significant) and then proceeding by a just and true mathematical Procedure and Manner of Reasoning, to an *Æ*quation, by which he really found nothing to be equal to nothing; but
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by his having supposed his imaginary Principles, &c. which he had asserted to be in Matter, (and which were only *Non-Entities* or Nothings) he falsely concluded that he had found a real physical Something, equal to a real and physical Something, by which he imposed upon Mankind, if he did not upon himself; for although his Reasoning was mathematically and formally right and true, yet it was physically and materially wrong and false; and therefore instead of the true Inference which he ought to have made, that Nothing was equal to Nothing, he falsely inferred that he had found Something equal to his supposed and imaginary Something, which was really Nothing. And amused by his insignificant Lines, &c. which they imagined to be significant, and thereby not attending to the gross Fallacy, thus speciously put upon them, were led inconsiderately into the Belief of his unintelligible and antisciptural, and false and impious, and wicked-making System; which I hope I, by the Light of the divinely revealed Word of God, set forth in the holy Scriptures, have sufficiently and unanswerably refuted.

The Admirers of this unintelligible and unaccountable System have been many, and I hope I have given Offence to none of them, by my Endeavours to rescue them from gross and dangerous Errors, by effectually exploding, by the Assistance of God's revealed Word,
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so antiscryptural, and therefore impious and wicked a System: Yet as some of the less considerate of them, may be apt to think and say, that the Character of a Person, whose Fame hath been long and loudly celebrated and renowned for his Eminence in the Knowledge of the liberal Sciences; and who is now in his Grave and unable to answer for, or vindicate himself; a Person who by his Labours, hath done so great Honour to the *British* Nation, that Statues have been erected to perpetuate his Memory, and held in great Veneration, by the Advocates for the Self-sufficiency of natural Religion; ought to have been treated with greater Gentleness and Delicacy than I have observed, in speaking of him and his philosophical Works.

For the Satisfaction even of such Persons, who seem to have greater Regard and Concern for supporting the Reputation of a Person who hath dared to contradict, and thereby blaspheme the divinely revealed and demonstratively true Word of the great and living, and eternal and only true God; than for either the great God the Creator of Heaven and Earth, for the Use and Benefit of all Mankind, from whose Goodness and Bounty we receive all the good Things, both natural and spiritual, and temporal and everlasting, we either enjoy or possess; or for his divinely revealed Faith and Law, by the sincere and true Belief of, and Obedience to
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which, and by which only, we can be sanctified and saved, and made truly and spiritually happy, both temporally and everlastingly. I answer, *First*, That I have said nothing of this however celebrated Author, that is not strictly true, and perfectly consistent with Decency, Candor and good Manners, and with that Charity I owe to all Mankind, by which I am obliged to labour to the utmost of my Power and Abilities, to turn them from the Error of their Way, that I may contribute to the Salvation of their Spirits and their Souls; and that I may bring them back to the Belief of the divinely revealed spiritual and holy scriptural Truth, from which too many of all Ranks and Orders from the highest to the lowest have been withdrawn, and have departed and fallen, that they may be made truly and spiritually happy, both temporally and everlastingly.

Secondly, That if our celebrated Philosopher had not, by contradicting God's divinely revealed Word, presumptuously attempted to efface and obliterate out of the Minds of Mankind, the true Belief concerning the material and visible Heavens, by which, and by which only, we are enabled to form a just and true Notion of his being a Plurality in Unity, in the one *Jehovah*, or divine Essence, and our God, and thereby to perceive a most powerful Motive to adore and love him, and obey his Law; and to substitute a false Belief of
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the material Heavens, in the Room of the true Belief concerning them, by which we are disabled to form a just and true Notion of *Jehovah Elohim*, and are thereby corrupted in our Faith, concerning him, and his Goodness in condescending to become *Elohim*, and deprived of a most powerful Motive to Perseverance in perfect Obedience to his Law, by which, and by which only, we can be sanctified and saved, I should not have employed my Time in the refuting of his particular System. I acknowledge with his other Admirers his profound and extensive Knowledge in Mathematics, nor do I aim at lessening the Applause given him for any Thing he hath done, that may be beneficial to his Country or Mankind; but let him not be applauded for his Philosophical Works, by which all who believe them must be spiritually injured, lest Men be led to believe the Work, on Account of the Regard they observe to be paid to the Memory of the Author. Men's Writings cannot justly derive Credit from their Writers. But Writers may very justly derive Credit from their Writings, which have been found to be true and beneficial to Mankind. Therefore, Writings found to be false and injurious to Mankind can reflect no Honour upon the Memory of their Authors, but in the Opinions of inconsiderate Persons, and of proposterous Judgments.

Thirdly,

Thirdly, As it is evident that the true Wisdom and Virtue, and true Honour, (*i. e.*) the Honesty and Integrity, good Faith and Probity, and together with them, the Wealth, Strength, Prosperity, and true Happiness, both private and social, natural and spiritual, and temporal and everlasting, of the *British Nation*, have been observably upon the Decline and Decay, among the Generality of all Ranks and Orders of Man and Womankind, in all States and Stations, from the highest to the lowest; ever since the Time that the holy Scriptures, the divinely revealed, and demonstratively true Word of God, hath been disregarded, and openly and avowedly contradicted, and made the Object and Subject of the Contempt and Ridicule, of inconsiderate and culpably ignorant, and therefore audacious Misbelievers. I therefore, a Minister of the one and only, and demonstratively true, sanctifying and saving, and divinely revealed, spiritual and scriptural Religion, that ever was, or is, or ever will, or can be in the World; and a Presbyter, and Minister, of that one and only true and truly (although not perfectly) reformed episcopal Church of God; wherein and wherein only, that one and only true sanctifying and saving, and divinely revealed spiritual and scriptural Religion, can be purely, and therefore truly and effectually taught and inculcated, have thought myself obliged in Duty (since my Superiors, Persons in the highest

highest Stations, and my Brethren Ministers in and of that true Church, Persons of more extensive Learning and greater Abilities than I pretend to, and who, I hope, are not less distinguishable for their Piety, Virtue and Learning, than for the Eminency of their Stations, have for Reasons which I know not, so long declined so seasonable and necessary an Undertaking) to employ the Talents with which God hath entrusted me, in labouring to shew the Falshood of our Philosopher's Doctrine, by which the holy scriptural Doctrine, concerning the material and visible Heavens, hath been gainsaid and contradicted; and by which Mankind have been diverted from the Consideration of the sensible Representation, which God hath been graciously pleased to make of himself; by which, and by which only, we are enabled to form a just and true Notion of his Manner of subsisting in a Plurality of Persons, in the Unity of the one *Jehovah*, and divine Essence, and of his so operating, both in the natural and spiritual, and moral Worlds, for the Restoration of the Belief of the Doctrine of the Trinity, in the Unity of the one and only true and living God, which is necessary to be believed, in order to our loving God with all our Hearts, and to our continuing in Obedience to his purifying Law, which are the two Things necessary, and indispensably necessary to be done by all Mankind, in order to their Sanctification and Salvation, and true and rational,
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and spiritual Happiness, both temporal and everlasting. That by shewing the demonstrative and most clearly conceivable Truth of that Doctrine, I may revive and restore to the World again, the Belief of the holy Scriptures, which contain, and most clearly set forth, the one and only true, sanctifying and saving, and divinely revealed, and spiritual and Christian Religion, that ever was, or ever will, or can be in the World. That Truth and Righteousness, and Charity, and every other moral Virtue, may be restored to the World again, which have been extinguished and blotted out of the Minds of the Generality of all Ranks and Orders of Man and Womankind, in all States and Stations, from the highest to the lowest. That true and honest and useful Industry, built upon those only true and everlastingly durable Foundations, may be crowned with true (*i. e.*) with spiritual as well as natural and worldly Prosperity, and true and rational Happiness, both natural and spiritual, temporal and everlasting.

These were my Reasons for taking Notice of this celebrated Author, and of his System of false, and foolish, and wicked-making Philosophy, which he sent into the World, and to shew that God's Word is Truth, and that they who have presumed to contradict it, are Liars and Deceivers, and that therefore the Word of him who is omnipresent, and omniscient; and therefore infallible, and who is a
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God of most perfect Goodness, and therefore neither can, nor will lye nor deceive, is to be believed and obeyed, rather than the Words of fallible and vain Men, whatever high Opinion the inconsiderate World may entertain of them. And as I have before observed, if the aforementioned destructive Consequences had not necessarily attended the Belief of his anti-scriptural Doctrine, I should not have laid out any Part of my Time in considering and refuting his inconceivable and improbable and incredible Principles which were necessary to be exploded and removed out of the Way, in order to the Establishment of the Belief of the divinely revealed, and demonstrative, or rather self-evident Truth, which I was going to shew, when I was turned off in order to make this long, but necessary, and I hope, useful Digression, to which I am now about to return.

Having before set forth the true scriptural Doctrine concerning the material and visible Heavens; and having also removed the false and antisciptural Doctrine, which had been set up in Opposition and Contradiction to it, out of the Way, I should now return to the Point from which I was necessitated to digress; and shew how, by the material and visible Heavens, by which God hath been graciously pleased in Condescension to our Capacities, sensibly to signify and represent himself, (for I have before observed, and will hereafter

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shew, under the Article or Word *Man*, most clearly and demonstratively, that we can have no just Notions of God, nor of any other spiritual Thing, State or Action, by any other Ways or Means, than by such sensible Representations of them as God hath been graciously pleased to point out to us by divine Revelation) we are enabled to form a just and true, and spiritually beneficial, although not a compleat and adequate Notion or Conception of God, or of the *Elohim* subsisting and operating in a Plurality of Persons, in the one *Jehovah*, or divine Essence.

But I desire my Reader's Leave previously to observe here, and before I leave the Consideration of the Word *Heavens*; that although by the Word *Heavens* in the Language of the holy Scriptures, the material Air in the three different and distinguishable Forms of Fire, Light, and Spirit, or Darknes in Motion, be *primarily* meant and signified, and that God or the three *Elohim*, in the one *Jehovah*, or divine Essence, are also meant and signified by the Word *Heavens*, taken in a *secondary* and metaphorical or figurative Sense, on Account of his having chosen sensibly to signify and represent himself, and to be called by them and by their Names. I judge it necessary to observe that there are other Things in the holy Scriptures meant by the Word *Heavens* taken in a secondary and figurative Sense.

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And in this Sense the Spirits of Men are represented, by the Name or Word Heavens, *Heb. ix. 24.* where it is said, *That Christ entered not into the holy Places made with Hands, which are the Figures of the true, but into Heaven itself, now to appear as God, or in the Person of God, for us, to intercede with us by his Word.*

And in this secondary Sense of the Word Heavens, the true Church of God, the Spirits of all sincere and true Believers is meant and signified. As *Rev. viii. 1.* where it is said, *When he opened the seventh Seal, there was great Silence in Heaven about the Space of half an Hour.* And *Deut. xxxiii. 1.* where it is said, *Give Ear O Heavens, and hear O Earth* (i. e.) all sincere and true Believers, and spiritually and heavenly-minded, represented by the Heavens; and all Unbelievers, and earthly-minded, represented by the Earth. And *St. Matth. vi. 10.* *Thy Will be done in Earth as in Heaven* (i. e.) by the unbelieving and earthly, as by all sincere and true Believers, and spiritually-minded Persons.

And by the Kingdom of God or Heaven in the holy Scriptures, is meant not only the Spirits of all sincere Believers, who live in perfect Obedience to the divine Law, but also the spiritual Faith and Law by which, and by which only, they are made Members of that spiritual and heavenly Kingdom. As by the good Seed, is not only meant the

revealed Word of God, but also the sincere and true Believers of that Word. St. *Luke* viii. 11. and St. *Matth.* xiii. 38. and St. *Matth.* iv. 17. where it is said, *Repent, for the Kingdom of Heaven is at hand*: And vi. 10. where it is said, *Thy Kingdom come*.

Having made these few Observations on the different Senses or Meanings in which the Word Heavens is taken in the holy Scriptures, in this Place where the Word Heavens is under my Consideration, because I shall have Occasion in the Course and Progress of this Apology, to make use of the Word in these different Acceptations of it which I have here mentioned. I now proceed to shew how we are perfectly enabled by the material and visible Heavens (by which God hath been graciously and sensibly pleased to signify and represent himself, and by whose Name he hath chosen to be called, and by that Account which he hath been graciously pleased to give us in his holy revealed Word, of their one Substance, and of their Texture and Fulness of their Substance, and of the different States and Forms in which their not substantially, but formally different constituent Parts subsist, and of their different Powers, and Properties, and Motions, and instrumental Operations) to form a just and true, and spiritually beneficial, although not a complete and adequate, Notion or Conception of his Manner of subsist-
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ing in a Plurality of Persons in the Unity of the one *Jehovah* or divine Essence, and of his operating or acting in a Plurality in Unity both in the natural or material, and in the spiritual or moral Worlds.

I have before shewn from the holy Scriptures, *First*, That the material and visible Heavens, by which God hath been pleased sensibly to signify and represent himself, in their first and uncreated, but unformed State, subsisted in the Form of motionless Darkness, which enveloped and contained within it, the seminal Atoms of all the different Systems of all natural Things, whether inanimate, or vegetable, or animal, that have ever since appeared, and which were formed and made out of them.

Secondly, That God, by his all-powerful Word, commanded the central Part of the great Cloud or Body of Darkness, to become a Flame of Fire which issued forth in bright Rays of Light, penetrating through and dividing like the Radii or Spokes of a Wheel between the grosser Fluid of Darkness, and extending from the Nave or Orb of Fire in the Center, to the Arch or Circumference of the Heavens, where having grown languid in its Motion and Cooler, granulates into the grosser Fluid of Darkness, which being compressed by the expanding Fluid of Light on all Sides, is moved in a contrary Direction downward, like the tapering Radii of ano-

ther Wheel extending from the Arch or Circumference, to the Nave or Orb of Fire in the Center of the Heavens into which it is forced, and feeds that Fire in the Center; and by these Means the perpetual and regular circulating Motion of the Fluids of the Heavens, all one in respect of their Matter or Substance, but different in their three States and Forms of Fire, Light, and Darkneſs, all moving and operating differently, is kept up and continued in themſelves, by whoſe perpetual Motion all Systems in Nature whether inanimate, vegetable, or animal, are all properly moved by the Operations of theſe celeftial Fluids continually acting mechanically and by immediate Contact, in and upon them, according to their various and wonderfully different, rarer, and denſer Combinations, and upon all their conſtituent Atoms, and differently ſized, and formed, or figured Parts and Particles, are ſo moved, as that every one of them ſhould answer their particular Ends, and that all of them ſhould answer the great, wiſe, and good End for which they were deſigned and created, (*viz.*) The Uſe and Benefit of Mankind; the Support of their Bodies, and the Inſtruction of their Spirits, in this their State (not of Probation, as it is commonly, but falſely, called) but of Preparation and Qualification of themſelves by Faith and Sanctification, during their Continuance in this World, for Salvation

vation and everlasting Happiness in the next. And that by these celestial Fluids of Fire, Light, and Darkneſs, all Space is filled, and that here are no void Spaces between the Center and Circumference of the Heavens, by which material Contact and Impulſe, and conſequently all Mechanism and Motion, would be deſtroyed, and neceſſarily ceaſe in the natural or material World. And

Thirdly, Having likewise ſhewn from the holy Scriptures, and the Account which God hath therein given us of the preſent and formed, as well as of the firſt and unformed, State of the material and viſible Heavens, (by which he hath been graciously pleaſed to ſignify and repreſent himſelf to us, that we might thereby be enabled to form a juſt and true, although not a complete and perfect, Notion or Conception of his Manner of ſubſiſting in Plurality in the Unity of the one *Jehovah* or divine Eſſence, and of his Manner of acting in Plurality in eſſential Unity both in the natural or material, and in the ſpiritual or moral Worlds.) That no one of theſe formally, but not eſſentially different inſtrumental Agents, (*viz.*) The celestial Fire, Light, or Darkneſs, although they all move and act in different Ways and Manners, could, or can, move or act unleſs they all co-operated, and moved, and acted together, and in different Ways and Manners from each other, that the Light could not iſſue forth,

if the Fire did not continue to burn, and the Fire could not continue to burn, if the Spirit or Darkneſs in Motion did not continue to ruſh into it; and that Darkneſs could not continue to ruſh into it, unleſs the Light continued to become Spirit or Darkneſs in Motion at the Circumference of the Heavens; and that therefore no Effect can be produced by any one of theſe instrumental Agents in the natural or material World, unleſs the whole three concur and co-operate together, and in different Ways and Manners in and for the Production of it. And that although an Act or Effect of the Fire, may be very different from an Act or Effect produced either by the Light or Darkneſs, yet ſuch Act or Effect of the Fire, could not be produced if the Light and Darkneſs did not both co-operate at the ſame Time with it, and in different Ways and Manners for the Production of it; and the ſame may be ſaid of the Acts or Effects produced by either of the other.

By this we may clearly perceive, that every Act or Effect produced by any one of theſe neceſſary and instrumental Agents, the celeftial Fire, Light or Darkneſs, is the Act or Effect of all the three co-operating together after different Ways and Manners for its Production; and that any Act or Effect that is aſcribed to any one of them, may with equal Propriety be aſcribed to either of the other.

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And that when any Act or Effect is ascribed to any one of them, it is not to be understood of that particular Agent, exclusively of the other two, but of that particular Agent, in Conjunction and Co-operation with the other two. And that, as the Fire, Light and Darknes, all consubstantial or one and the same in respect of their Matter or Substance, and only differ from each other in, and by their different and perfectly, and sensibly distinguishable States and Forms, and Motions, and Manner of operating or acting in the natural or material World; so these three instrumental and material, and necessary celestial Agents, are all co-temporary, and co-equal in all their Powers and Properties, and equally dependant upon each other; and at the same Instant that God commanded the Fire to burn in the Center, the Light issued forth from it, and the Darknes moved and rushed into it; so that no one of these Agents can be said to be prior or superior to another, or be before or after another, or to be unequal to, and independant of either of the other.

By this we most clearly perceive a Plurality of consubstantial and coteremporary, and in every Respect co-equal Agents, in one Substance in the natural or material World. However a Trinity in Unity, hath been discredited and confidently denied, and reputed and declared to be incomprehensible and an Absurdity and impossible to be true; and the
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holy Scriptures which asserted the Truth of that Doctrine, which the Evidence of Sense and the Reason of Things most clearly shew to be true, have been treated with Contempt, and ridiculed, for having asserted so evident and unquestionable, and undeniable a Truth, by Persons who would not be prevailed upon to consider and use that divinely revealed and spiritual Light, which would have pointed out and have shewn them the true State of the material Heavens, by which they would have been sensibly and rationally convinced of the Truth of that Doctrine which the holy Scriptures have so clearly set forth, and which can no longer be doubted of or denied, without denying a Fact whose Truth is both rationally and sensibly evident.

And as our most gracious God hath been graciously pleased sensibly to signify and represent himself to us by the material and visible Heavens, that we might thereby be enabled to form a just and true, and spiritually beneficial, although not a complete and adequate Notion or Conception, not only of his Ubiquity or Omnipresence, and consequently of his Omniscience, but also of his Manner of subsisting in a Plurality of Persons in the Unity of the one *Jehovah*, or divine Essence, and of his Manner of operating or acting in that Plurality in Unity, both in the natural or material, and in the spiritual or moral World; that we might be thereby powerfully moved
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to admire, adore and love him, for his great and wonderful fatherly Goodness and Love, thus manifested in his Condescension to become *Elohim*, in order to create this World for Man, and all Mankind for true and rational Happiness, both temporal and everlasting; and to manifest the Sincerity and Truth of our Love to him, by Perseverance in the sincere and true Belief of that Faith, and in perfect Obedience to that Law, which he by Revelation gave us for no other End, but for enabling and powerfully moving us to prepare ourselves by Faith and Sanctification, for Salvation and eternal Life; and which we could not possibly have ever known without a divine Revelation. And that we might likewise be powerfully moved to receive and embrace with Reverence those holy Scriptures, which contain those divine Revelations which God hath been graciously pleased to make of himself to us, and of his great and manifold divine Perfections. And as it is by these holy Scriptures, (to whose Truth, the Reports of our bodily Senses and the Reason of Things bear Testimony) that the Revelations and sensible Representations which God hath been graciously pleased to make of his Manner of subsisting in a Plurality of Persons in the Unity of the one *Jehovah*, or divine Essence, have been transmitted down to us, therefore we ought to ascribe no other Plurality in Unity to him than he hath been graciously pleased

pleased in those holy Scriptures to ascribe to himself, which is a most clearly conceivable, and comprehensible Plurality in essential Unity, and ought not to teach and undertake to defend and explain any other than the holy scriptural divine Trinity, because all other trinitarian Doctrine will be found to be incomprehensible and inexplicable, and by the Reason of Things impossible to be true, and altogether anti-scriptural.

Such is the Trinitarian Doctrine of all those who have not distinguished between the co-eternal, and co-essential, and unbegotten, and in every Respect co-equal Word or Son, who is one of the Persons in the divine Trinity distinguished by that Name: And *Jesus Christ* our Lord, who is the only begotten Son of God, who is not co-eternal, nor co-essential, nor co-equal with the Father, Son, or holy Ghost, in the divine Trinity, and whom they have confounded and made one with the co-eternal, and co-essential, and co-equal, and unbegotten Son, and one of the Persons in the divine Trinity, without any scriptural Ground or Authority. For according to the holy Scriptures, the whole three Persons distinguished by the personal Names of the Father, Son, and Holy Ghost, in essential Unity, are the Father of our Lord *Jesus Christ*, and together in most intimate Unity with him of all Mankind, and the Creator of all Things, and not the single Person distinguished

guished by the Name of the Father in the divine Trinity, exclusive of the other two Persons, and of *Jesus Christ*; so that when *Christ* saith, that he is in the Father and the Father in him, it is not to be understood of the single Person distinguished by the Name of the Father in the divine Trinity, but of the whole three Persons, who together were his Father, in whom he dwelt, and they in him in all the Fullness of the Godhead, so that he was not, neither could be, one of the Persons in the divine Trinity, but he being taken into most intimate Unity with them, and being one in them, and they in him, became together with them, but not exclusive of them, *Immanuel* or our God, co-eternal, co-essential, and co-equal in all Respects, and therefore unbegotten as touching his *Godhead*, but begotten and different in Essence, and in all Respect inferior to, and dependent upon the Father, (*i. e.*) the whole three Persons in the divine Trinity, as touching his *Manhood*.

And such is the trinitarian Doctrine of the same Persons who have not distinguished between the co-eternal and co-essential, and in every Respect co-equal Person, distinguished by the personal Name of the holy Spirit in the divine Trinity, and is one of the Persons in the divine Trinity; And the holy or sanctifying Spirit of Faith which proceeded from the Father, that is, from the whole three co-eternal, and co-essential, and in every Respect co-equal Persons in the divine Trinity,
and

and from *Jesus Christ* the Word and only begotten Son of God (*i. e.*) of the whole divine Trinity) and by having confounded together these two holy Spirits, they have spoke of this sanctifying Spirit, which is the Spirit of Faith, which came from the *Elohim* by the Revelation of *Jesus Christ* his Word and only begotten Son, to our first Parents, as if it was the co-eternal, co-essential Spirit, and one of the Persons in the divine Trinity. And by their thus having overlooked these scriptural Distinctions, and by their not having distinguished between the Sense and Meaning of the Word Father, as it is used in some Places of the holy Scriptures to signify the single Person of the divine Trinity personally distinguished by that Name, and the scriptural Sense and Meaning of it, where it signifies the whole Trinity, as where the Father of our Lord *Jesus Christ*, and the Father of all Mankind, and of all Things are mentioned, and by their not having distinguished between the co-eternal, and co-essential, and unbegotten Son, and the only begotten Son; and between the co-eternal and co-essential holy Spirit, and the holy sanctifying Spirit of Faith; and by their having confounded these together, which ought to have been kept clearly distinguished, as they are in the holy Scriptures, they have spoken confusedly, and incomprehensibly, and unintelligibly, and unprofitably, and anti-scripturally, concerning the divine Trinity in essential

sential Unity in the one *Jehovah* or divine Essence ; which is a most clearly conceivable Doctrine, as it is set forth and most clearly and sensibly represented in the holy Scriptures by the material and visible Heavens, by which God hath been graciously pleased sensibly to signify and represent himself to us, that we might thereby be enabled to form a just and true, although not an adequate, Notion of him, with respect to his Manner of subsisting, and operating, or acting, in a Plurality of Persons in the one *Jehovah* or divine Essence, both in the natural or material, and in the spiritual or moral Worlds.

Having made these few previous and necessary Observations, I come now to apply the Revelation which God hath made of himself, being a Plurality in Unity in the one *Jehovah*, to the Representation that he hath been graciously pleased to make of himself by the material and visible Heavens, by which we will not only clearly perceive the Truth of the Revelation, and of the Doctrine of the Trinity in essential Unity, which hath been so long doubted by some, and confidently denied by many, together with the Necessity of the Belief of that Doctrine, in order to Sanctification and Salvation, and true and rational Happiness both temporal and everlasting ; but also that the Persons in this divine Trinity are all co-eternal, co-essential, and co-equal, in all Respects to each other ; and that although there be three Persons

sons in this Trinity who all act differently, so that every one of them may very properly be called God, yet none of them can be called God exclusively of the other two Persons, and are therefore together all but one God, who in joint Co-operation together, have manifested their Godhead or most perfect and fatherly Goodness, in doing all Things proper and necessary, and possible to be done for spiritually disposing, and perfectly enabling, and powerfully moving, all Mankind to prepare and qualify themselves for the Enjoyment, and consequently for the sure Attainment of true and rational Happiness both natural and spiritual, and temporal and everlasting; and for putting and keeping us continually in Mind of every Thing necessary to be known, believed, or done by us, in order to our sure Attainment of those great and glorious, and happy Ends, by which we will clearly perceive, that the believing and asserting the Doctrine of the divine Trinity in Unity, as it is declared and set forth, and most clearly and sensibly represented in the holy Scriptures, is not believing and asserting that there are three Gods, but three co-eternal and co-essential Persons or intelligent Agents in the one *Jehovah* or divine Essence, who cannot operate or act in any Case unless they all co-operate and act together, and in different Manners, for the Production of every divine Effect; and so as that whatever Effect is produced by any one of them, may
with

with equal Propriety be ascribed to either of the other two, so that no one of them is God exclusive of the other two, and are therefore all together but one God; and also that if there had not been three Persons in the one *Jehovah* or divine Essence, there would have been no God, (*i. e.*) if *Jehovah* had not been graciously pleased to become *Elohim*, and to subsist in a Plurality in the Unity of the divine Essence, nothing would nor could have been created or made; for the Word *Elah*, imports a good Being which manifests its Goodness in doing good, and therefore ought to be blessed, or for ever well spoken of; and *Jehovah*, by becoming *Elohim*, became three for ever blessed Persons; and therefore God, whose Goodness was manifested in his having made this World for Man, and Man for everlasting Happiness, whereas if he had chosen to continue to be *Jehovah*, and had not become *Jehovah Elohim*, neither Man nor any Thing else could have been made, as we may see by the Representation. And therefore it is said *Exodus vi. 3. I appeared unto Abraham, unto Isaac, and unto Jacob, (in or as El Shadai) God almighty (who created and made all Things) but by my Name Jehovah, was I not known to them;* for if he had continued to be *Jehovah*, and had not become *Elohim*, or three Persons in the one *Jehovah* or divine Essence, nothing could have been created or made, and therefore he could not have been known

to any Being but himself; and therefore, as I have before observed, if *Jehovah* had not become *Elohim*, or three Persons in the one *Jehovah*, there would have been an eternal and unknown *Jehovah*, but no God or Being that had manifested itself in Godhead or perfect Goodness. And though this be a most clear and evident Truth, yet Multitudes who have not carefully attended to the holy Scriptures, and to those sensible Representations which God hath been graciously pleased to make therein of spiritual, and sensibly imperceptible Things, States, and Actions, by which, and by which only, we can be enabled to form just and true Notions or Conceptions of them, and consequently to discourse rationally and intelligibly about them, and by their having given heed to those anti-scriptural, and inconceivable, and unintelligible Accounts, which inconsiderate, and scripturally unlearned Persons have given of the divine Trinity in Unity, by which, if any thing could be believed, it would necessarily be, that there are three co-eternal, and co-ordinate, and in every Respect co-equal and independent Gods, and that one of them was begotten, and so dependent upon another of them for his Production into Existence; and another of them to have proceeded from the other two, and from thence to talk of eternal, and inconceivable, and improbable, and impossible, and therefore incredible Generations and Processions: They have by these

Means

Means been brought, in reality, to believe that there is no God, although they are unwilling in exprefs Words to acknowledge their Unbelief, for it will by and by most clearly appear, by the heavenly Representation which God hath been graciously pleased to make of himself, that if *Jehovah* be not *Elohim*, or if the three co-eternal, and co-essential, and in every respect, co-equal Persons, do not subsist together in the one *Jehovah* or divine Essence, there never could have been a God, nor could any Thing been ever created or made, therefore I proceed to the Things that are made are a Proof of his being *Jehovah Elohim*, and of his Godhead or most perfect and fatherly Goodness, as well as of his eternal Power.

God who hath been graciously pleased to tell us by his faithful Servant *Moses*, *Gen. i. 1.* That the *Elohim*, in the Head, Origin or Fountain of all Being, created the Heavens and the Earth. And that when he had been graciously pleased to restore the first Man, and with him all Mankind, to the pure Path of Sanctification and Salvation, and eternal Life, after the Fall of our first Parents; in order to Mankind's believing him to subsist in a Plurality of Persons, in the one *Jehovah*, or divine Essence, he said, *Gen. iii. 22. Behold now the Man is become as one of us, &c.* (and to omit very many other Passages, set forth in the holy Scriptures from the one End to the other, to the same Purpose) he hath also

been pleased to inform us by his holy Apostle, *1 John v. 7. That there be three that bear Record in Heaven, the Father, the Word, and holy Ghost, and that these three are one.* And hath likewise been graciously pleased sensibly to signify and represent himself, by the material and visible Heavens, in order to verify his holy revealed Word, and that we might thereby be enabled to form a just and true Notion or Conception of him, as *Jehovah*, and of them as *Elohim*, or three Persons subsisting and operating or acting in essential Unity, in the one holy and undivided and indivisible *Jehovah*, or divine Essence, both in the natural or material, and in the spiritual or moral World.

And speaking of the material and visible Heavens in their first and created and unformed State, by which he was pleased sensibly to represent himself as *Jehovah*, and before he chose to become *Elohim*, he tells by his faithful Servant and holy Prophet *Moses*, that the Heavens were a Body of Darkness without Motion, which contained in it and enveloped the terraqueous Globe and all Systems of Matter, that were ever formed and afterwards appeared. By this we are enabled most clearly to comprehend, conceive and understand, that *Jehovah* the spiritual, and therefore sensibly imperceptible, and otherwise inconceivable Being, sensibly represented by them, is an omnipresent Spirit, who from all Eternity continued without moving or manifesting him-

himself till a little before the Creation of the material World, when he chose to become *Elohim* in order to create it, and all Things visible and invisible, and that therefore before *Jehovah* chose to become *Elohim* there was no God, nor any Thing created or made, although the divine Essence existed from all Eternity. For his Godhead or Goodness was not manifested till he chose to become *Elohim*. This is all that God hath been graciously pleased to reveal and make known to Mankind, concerning himself as he is *Jehovah*, and this is all that is necessary and beneficial for us to know, concerning him, as he is *Jehovah*, and before he chose to become our God, and all we can possibly know truly concerning him as *Jehovah*. And therefore we ought neither to presume nor pretend to form groundless Conjectures concerning God, nor to know more of him, than he hath been graciously pleased by the Revelations and Representations he hath made of himself, to let us know concerning himself, because by such Conjectures, we will be apt to be led into Error, and Disbelief of those evident Truths which he hath revealed concerning himself, or to overlook and disregard them, for *Clouds and Darknes are round about him*. And secret and unrevealed Things belong only to God, and only those Things which are revealed concern us to know, in order to our Sanctification, Salvation and true Happiness, both temporal and everlasting.

And God in the Book of *Job*, and by his holy Prophets *Moses* and *Ezekiel*, and the Psalmist, in their Accounts of the first Formation of the material Heavens, and of their present State in which they have subsisted ever since the Time of their first Formation, tells us; that God by commanding Motion to arise in the Body of Darknes (which was the Substance or Matter of which the material and visible Heavens was to consist) with such Violence that the Center or middle Part of it should become Fire or Flame, which emitted bright Light every Way round about it. And that the Light extended itself in penetrating Rays, pervading the Darknes, like the *Radii*, or Spokes of a Wheel, from the Nave or Orb of Fire in the Center, to the Circumference of the Heavens. And that as the *Radii* of Light issued forth from the Orb of Fire, and became Spirit or Darknes in Motion at the Circumference, so that Spirit or Darknes in Motion extended itself, like *Radii* or Spokes of another Wheel in a contrary Direction, from the Circumference to the Nave or Orb of Fire in the Center of the Heavens, and there became Food or Fuel, which continually fed that celestial Fire, which is said to prey upon or eat itself, the Fire, Light and Darknes being all one and the same, in respect of their Matter or Substance, and sufficient for their own perpetual Support and Sustainence; so that the perpetual circulating Motion of the Heavens, in the three Forms of Fire,
Light

Light and Darkneſs, all of one Subſtance, but different in their States, Forms, Motions and Operations, hath been perpetuated from the Time of their firſt Formation, the Fire feeding and ſending up the Light; and the Light feeding and ſending down the Darkneſs, and the Darkneſs continually feeding and ſupplying the Fire, and by theſe Means perpetually operating in and upon all Systems of Matter, whether inanimate, vegetable or animal, interja-cent between their Center and Circumference, and filling all Space between them, and properly expanding and combining with equal Forces, in ſuch a Manner, as ſuch rarer or denſer Combinations as the different Sizes, Forms or Figures of their different conſtituent ſeminal Atoms admit of, and moving all Systems of Matter between the Center and Circumference, and all their Parts and Particles ſo as that they ſhould all perfectly answer the Ends for which they were in perfect Wiſdom and Goodneſs, deſigned and created. And by this we may clearly perceive, that although each of theſe three conſubſtantial, and co-temporary, inſtrumental and neceſſary celeftial Agents, may be called Heaven and an heavenly Agent, yet no one of them can act or produce any Effect, unleſs the other two cooperate conjointly with it, and in different Manners at the ſame Time, and therefore no one of them can be called Heaven, or an heavenly Agent excluſively of the other two. And that therefore any particular Act o

Effect which is ascribed to any one of them, may with equal Propriety, be ascribed to any other of them, for although their particular Operations, Acts or Effects, be very different, yet no one of them could be performed or produced, without the joint Co-operation of the whole three.

By this sensible Representation, which God hath been graciously pleased to make of himself, as *Jehovah*, *Elohim*, by the material and visible Heavens, we may form a most clear just and true, and spiritually beneficial Notion or Conception of the divine Trinity in Unity as it is set forth in the holy Scriptures, which is the only Trinity, by the Belief of which we can be sanctified or any other Way spiritually benefited. But by this sensible Representation which God hath made of himself, we are not enabled to form such an incomprehensible, and inconsistent and contradictory Notion of the co-eternal and co-essential, and in every respect, co-equal Persons in the one *Jehovah*, as I have before mentioned, and which hath been too long and too often taught and inculcated, not only in all the false and corrupted Churches that go under the general Christian Denomination, but by the Generality of the Ministers of a true, and the best reformed Episcopal, and therefore Apostolical Church in the World, who have not taken the Representation which God hath been graciously pleased to make of himself, for their Guide;

To

To the great Detriment and Decay of all true and divinely revealed, and sanctifying and saving, spiritual and scriptural Religion.

By this sensible Representation which God hath been most graciously pleased to make of himself as *Jehovah Elohim*, by the material and visible Heavens, we may most clearly perceive,

First, That the three co-eternal Persons in the divine Trinity, are all co-essential or consubstantial, as the Fire, Light, and Spirit in the material and visible Heavens have been shewn to be, and that they do not differ essentially, but only in their States, and Forms, and Motions, and Manners of operating or acting both in the natural and material, and in the spiritual or moral Worlds.

Secondly, That these co-eternal and co-essential, and consubstantial Persons in the divine Trinity, are co-eternal in respect of their Essence, and contemporary in respect of their different States, Forms, Motions and Operations, as hath been shewn to be true in the material and visible Heavens, by which they have been graciously pleased sensibly to signify and represent themselves.

Thirdly. That although the divine co-eternal and co-essential, and in respect of his Form, &c. co-temporary Person distinguished by the Name of the Father in the divine Trinity; and the divine co-eternal and co-essential, and in respect of his Form, &c. co-tem-

temporary Person distinguished by the Name of the Word or Son, in the divine Trinity; and the divine co-eternal and co-essential, and in respect of his Form, &c. co-temporary Person distinguished by the Name of the holy Spirit in that divine Trinity, be three different and most clearly and conceivably distinct divine Agents, all acting in different Manners for the Production of every Effect produced by any one of them, as is evident by the material and visible Heavens by which they are sensibly represented to us, and that therefore every one of them, as being a distinct divine Agent, may with great Propriety be called God; yet as no one of them can act or perform any Operation, or produce any Act or Effect whatsoever, unless all the three concur and co-operate at the same time together with him in the Production of it, as most evidently appears by the sensible Representation which God hath been graciously pleased to make of himself, that we might be thereby enabled to form a just and true Notion or Conception of him, with respect to his Manner of subsisting in a Plurality of divine Persons in the Unity of the one *Jehovah* or divine Essence, and of his Manner of operating or acting in a Plurality in Unity, both in the natural or material, and in the spiritual or moral Worlds, (for we cannot, as I have before observed, and will under the Article or Word Man most demonstratively shew, possibly

possibly form any just or true Notion of God, or of any other spiritual and sensibly imperceptible Thing, State, or Action, by any other Means than by the Help of the sensible Representations which God hath been graciously pleased to make of them to us, in his divinely revealed, and holy, and demonstratively true Word.) Therefore no one of them can be called God in a Sense exclusively of the other two, but every one of them may be called God, as operating in a different Manner in Conjunction with the other two; so that a Plurality of Persons in the one *Jehovah*, do not infer or imply a Plurality of Gods.

Fourthly, That when any Act is ascribed to the Person distinguished by the Name of the Father in the divine Trinity, as the Acts of Creation and Generation, as when it is said, that God the Father created and made the World, and that he is the Father of all Things, and of our Lord *Jesus Christ*. The Word *Father*, in those Cases, is not to be understood of the singular and particular Person distinguished by the Name of the Father in the divine Trinity, (in order to shew the real personal Distinction) but of the Plurality of the whole three Persons in the divine Trinity, who, in Co-operation together, created all Things visible and invisible, and who together are the Father of our Lord *Jesus Christ*, and in Unity with him of all Mankind,

kind, and of all Things. And so when Illumination, or the Acts of enlightening and enlivening, are ascribed to the co-eternal and co-essential Person distinguished by the Name of the Son in the divine Trinity. The Word *Son*, is not in such Cases to be understood of the Son singularly and personally taken, but of him co-operating together with the other two divine Persons, and therefore of the whole Trinity in essential Unity co-operating together in those Acts of enlivening Illuminations. And likewise when the Acts of confirming and strengthening are ascribed to the Person distinguished by the Name of the holy Spirit in the divine Trinity, the holy Spirit in such Cases, is not to be taken in a singular and personal Sense, and exclusively of the other two, but of that Person's co-operating with the other two, and therefore of the whole Trinity. So that whatever Act or Effect is ascribed to any one of the Persons of the divine Trinity, may with equal Propriety be ascribed to either of the other two, because it could not possibly be produced if they did not act as different Agents acting after different Manners, and altogether at the Time in order to its Production.

All these Things are most evident and clearly conceivable Truths, by Means of the sensible Representation that God hath been graciously pleased to make of himself by the
material

material and visible Heavens; wherein we may observe, that the Fire by which the divine Person distinguished by the Name of the Father, is sensibly signified and represented, who is also called *Love*, 1 *John* iv. 8. which is represented by that Fire sending forth enlightening, and enlivening, and cherishing Light every Way round about it from one End of the Heavens to the other, could not possibly burn nor send forth the enlivening Light, if it was not continually fed by the material Spirit or Darkness in Motion, which is of the same Substance with itself, and by which the divine Spirit is sensibly signified and represented. And that material Spirit could neither be continued in Motion nor combine together, confirm and strengthen all Systems in the natural or material World, nor feed nor keep continually burning that Fire in the Heart or Center of the Heavens, if that Light of the same Substance with itself, and with the Fire from which it issues, and by which the divine Person called the Son or Word in the divine Trinity, is sensibly signified and represented, and by which all Systems in the natural or material World are enlightened, and enlivened, and cherished, and so moved by it, as to answer the Ends for which they were all designed and created, did not continually become Spirit at the Circumference of the Heavens, and so feed and continue that Spirit

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or Darkneſs in Motion by which the Fire is continually fed and enabled to ſend forth and continue that Light; and that it is by their instrumental and neceſſary Co-operation together, that all Motions are continued, and all Effects are instrumentally produced in the natural or material World.

And as it moſt clearly and evidently appears by this ſenſible Representation which God hath been graciously pleaſed to make of himſelf to Mankind by the material and viſible Heavens, in order to enable us thereby to form a juſt and true, and ſpiritually profitable, although not an adequate, Notion of his Omnipotence and Manner of ſubſiſting in a Plurality of three intelligent and free Agents, or Perſons in the one *Jehovah* or divine Eſſence, and of his Manner of operating or acting in Plurality in eſſential Unity both in the natural or material, and in the ſpiritual or moral Worlds. That the three Perſons in the divine Trinity are all co-eſſential or conſubſtantial; and although they are co-eternal in reſpect of their Eſſence or Subſtance, yet they are all co-temporary in reſpect of their Forms and perſonal Exiſtence; and all co-equal in all divine Powers and Perfections, and no one of them prior or poſterior, or greater, or leſs than another; and that no one of them can move or act, or produce any Effect, unleſs they all move and co-operate together in different Ways and Manners

Manners at the same Time, in order to its Production: And that although every Effect produced by any one of them, may with equal Propriety be ascribed to any other of them, because the different Operations of every one of them are indispensably necessary for the Production of every Effect produced by any one of them either in the natural or spiritual Worlds. Therefore when any thing is said to be done in either World by God the Father, it is not so to be understood as if it was done by the single Person distinguished by the Name of the Father in the divine Trinity, exclusively of the other two Persons, but by that Person in Co-operation with the other two Persons, and therefore by the whole Trinity of divine Persons, who taken conjunctively, are the heavenly Father by whom all Things were created and made, and by whom they are all sustained and continued in Being. And so when any thing is said to be done in either World by God the Son, or God the Holy Ghost, it is not to be understood as if it was done by either of the single Persons distinguished by the Names of the Word or Son, or Holy Ghost in the divine Trinity, exclusively of the other two Persons; but of each of these Persons in Co-operation with the other two, for the Production of every Effect ascribed to them, and so of the whole divine Trinity, by whom all Things in either World are done.

And

And as by the attentive Consideration of this sensible Representation which God hath been graciously pleased to make of himself by the material and visible Heavens, in and by his divinely revealed Word, we are enabled to form as clear a Notion or Conception of the divine Trinity of Persons in the Unity of the one *Jehovah* or divine Essence, as we are of any most clear and sensibly evident Truths in the natural or material World; so we may no less clearly perceive how some Persons have been led into incomprehensible, and unintelligible, and inconsistent, and incredible Imaginations concerning the divine Trinity in Unity; and Multitudes of others into Disbelief and a Denial of the Truth of it, (which is so necessary to be believed in order to Sanctification, Salvation, and eternal Life, as it shews the first Instance of God's great and wonderful fatherly Love manifested to all Mankind, by which we are moved to love him with all our Hearts, and to shew our Love by our Obedience to his most perfect, and only perfect, and perfectly purifying Law) by their not having duly considered either the Declarations or the Representations which God hath been pleased to make of himself in his divinely revealed Word.

They who assumed to themselves the Title of the Orthodox, by considering and attending to the Declarations which God had so frequently made of himself in his divinely revealed

vealed Word, have in general Terms asserted, the true Doctrine of the divine Trinity of Persons in the Unity of the one *Jehovah*, or divine Essence; but by their having overlooked and disregarded the sensible Representation which God had made of himself by the material and visible Heavens; and by giving themselves up to their own groundless Imaginations concerning God, when they came to explain the Doctrine of the divine Trinity, which they had strenuously asserted, they spoke so confusedly and incomprehensibly, and inconsistently and incredibly about it, that no Person could understand or believe what they said or wrote concerning it; and some who pretended to understand them, plainly perceiving, that they asserted the inconsistent and incredible Doctrine of three distinct and different, and in every respect co-equal and co-ordinate Gods, which they could not believe; and perceiving, that the Doctrine which these pretended Orthodox taught, was clearly and undeniably contained and set forth in the holy Scriptures, which they called the divinely revealed Word of God (as they really and truly are) and from one End of them to the other, they not only disbelieved and denied the Truth of that Doctrine, but the Truth and divine Authority of those holy Scriptures which so clearly set it forth, and together with the holy Scriptures, all divine Revelation; and

thereupon declared themselves (but very improperly) *Deists*, and Advocates for the Self-Sufficiency of the Light and Law of Nature, (*i. e.*) of that Knowledge which they obtain by Means of their bodily Senses and Appetites, or Lusts, and which they call natural Religion, for the Attainment of Happiness, both temporal and everlasting. I have said these Rejectors of divine Revelation, and of divinely revealed Religion, have very improperly called themselves *Deists* or *Theists*, because I have demonstratively shewn under the Article or Word *Man*, that no Man by the meer Light of Nature, (which is no other than the Light of the material Air which flows from the Sun, and by which only material and sensibly perceptible Things can be discerned; and the natural Knowledge that is obtained by that natural or material Light, and by the Reports of the bodily Organs of Sensation) and by the Law of Nature, (which is no other than the Dictates of the bodily Appetites or Lusts) and without a divine Revelation, could have ever known, that there was a God, or any other spiritual Being, State or Action, any more than Brutes, *αλογα ζωα*, irrational Animals, without the divinely revealed Light of the Word, by which and by which only, spiritual and sensibly imperceptible Things, States and Actions can be discerned, and which only is the right Reason,

son, to whose Truth and Righteousness, the Reason of Things always bears Testimony.

And others, making the same Observations upon the incomprehensible and unintelligible, and inconsistent incredible Accounts, which the reputed Orthodox (by their having overlooked the sensible Representation which God had made of himself in his revealed Word) had given of the divine Trinity, which led to the Belief of three co-ordinate, and in every Respect co-equal, and differently and independently operating or acting Gods; and to the Belief, that one of these Gods was unbegotten, and another of them was begotten, and that another of them was neither unbegotten nor begotten, but proceeded from the other two; and so to the Belief of incomprehensible and unintelligible eternal Generations and Processions, expressly and very justly denied the Truth of a divine Trinity in Unity, as taught by the reputed Orthodox, and asserted, that God was one Person only; and finding themselves unable to deny the Truth and divine Authority of the holy Scriptures, which could be so clearly and demonstratively proved, and which so clearly asserted a Trinity of divine co-eternal and co-essential, and in every Respect co-equal Persons in the one *Jehovah*, or divine Essence; but could not conceive the Truth of these divine and scriptural Declarations, by their having overlooked that divine Representation which God

had been most graciously pleased to make of himself, by which the Truth of his Declarations would have been rendered as clearly conceivable, as any sensibly evident Truth in the natural or material World is or can be; and that there are three divine Persons in the one *Jehovah*, or divine Essence, and that these three together are but one God, and that if there were not three Persons in the one *Jehovah*, there neither would nor could be any God. They, for the aforementioned Reason, would not deny either the Truth or divine Authority of the holy Scriptures, or the Necessity of a divine Revelation, as the Deists have done; but instead of such Denial, they laid themselvss out to corrupt some of those Texts of Scripture, wherein the divine Trinity in Unity is clearly asserted, by altering them; and to omit the inserting of others of them into their Manuscripts of the holy Scriptures, which they copied; and to ascribe different Senses or Meanings to the rest of them, and such as they imagined would favour and support their unitarian Doctrine, which directly lead to the Disbelief of the Existence of any God: For, as I have before observed, it is evident from the sensible Representation that God hath made of himself, that if *Jehovah* had not become *Elohim*, or three Persons, there would have been no God; and by this Representation, the Truth of all God's scriptural Declarations

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concerning his Plurality in Unity, is most clearly and conceivably verified; and all Labour and Artifice which have been used by wicked and impious Persons, to corrupt the holy Scriptures, by Alterations, or interpolations of Words or Letters into the Text; or by affixing different Interpretations, Senses and Meanings to them, have been rendered vain and ineffectual. Neither have they succeeded better, in their leaving some Texts out of their Manuscripts of the holy Scriptures which they have copied, and which are preserved in others, and if they had not been so preserved by the over-ruling Wisdom and Goodness of God, the Doctrine is so clearly set forth and represented from one End of the holy Scriptures to the other, that if many more of those Texts of the holy Scriptures had been subtracted, by Defalcations of impious and wicked Men, a sufficient Number would have remained, to have pointed out the Truth, so clearly manifested by the sensible and celestial Representation, which these Corrupters and Mis-interpreters of the holy Scriptures, having overlooked, and therefore left uncorrupted, have thereby left a Memorial by which all their wicked Artifices, hitherto used, have been, and by which all that they will ever be able to use hereafter, will be effectually overthrown. By the Corrupters and Mis-interpreters of the holy Scriptures, with respect to the Doctrine of the divine Trinity in Unity, I

mean the antient Arians and Sabellians, and the Revivers of the Sabellian Doctrine the Socinians, who by their inconsiderate and wicked Endeavours to establish their unlawful Doctrine, attempt to lead those who blindly follow them to believe there is really no God, whilst they pretend to teach there is but one God, by which they mean but one Person or intelligent Agent; whereas it is a Truth most evident by the sensible Representation which God hath been graciously pleased to make of himself, that if *Jehovah* did not become and subsist in three Persons, there neither would nor could be any God, as I have before observed; and of him as *Jehovah* we ought not to presume to form any conjectural Notions, or to speak or think, as how he who is self-sufficient and therefore perfectly happy in himself, employed himself from all Eternity, lest we should think or speak amiss by Reason of Darkeness, because we can know nothing of him, but what he hath pleased by the Revelations and Representations which he hath been graciously pleased to make of himself to us, in and by his holy and divinely revealed Word to make known to us, and he hath pleased neither to reveal nor represent any Thing to us concerning himself, as *Jehovah*, but his Existence, which he hath been graciously pleased to reveal and represent to us concerning himself, as *Jehovah, Elohim*, being sufficient, for spiritually disposing, and per-

perfectly enabling and powerfully moving us, to believe and do every Thing necessary to be believed and done by us, in order to our Sanctification and Salvation, from Sin, Evil or Wickedness in this World ; and for our sure Attainment of true and rational Happiness, natural and spiritual, and temporal and everlasting, both in this and the next, and with this we ought to rest satisfied, and be humble and thankful, lest by our presumptuous and impertinent and unprofitable Curiosity, we be led into dangerous and destructive Error.

And the modern Refiners upon Arianism and Socinianism who started up among us, and made a Noise for a while, and who were encouraged by Persons in high Stations, by observing as the Arians and Socinians and Deists before them had done, the Unintelligibleness and Inconsistency and Incredibility, of the divine Trinitarian Doctrine, as taught and explained by the reputed Orthodox, which led (if it led to the Belief of any Thing) to the Belief of three co-ordinate, and in every respect, co-equal and independent Gods, and to the Belief of inconceivable and inconsistent eternal Generations and Precessions, and having overlooked the sensible Representation by which God had been graciously pleased sensibly to signify and represent himself to Mankind, as the reputed Orthodox, and Arians, and Socinians, and Deists before them had done, by which they would all have been

preserved from the different and dangerous and everlasting destructive Errors into which every Sect of them fell. These last to avoid the Errors of those who had unsuccessfully attempted to pervert Mankind by Doctrines which they perceived to be manifestly false and antisciptural before them, by their not attending to the Representation which God had been graciously pleased to make of himself, by which they would have been enabled to have contributed to the Conversion of those whom they observed to have fallen into different, but all equally destructive and damnable Errors, and also to have preserved themselves from the different, but no less impious and wicked Error into which they themselves fell; they devised a new Doctrine, different indeed from, but not less destructive than any of those which they attempted to extirpate out of the Minds of Men, (*viz.*) the Doctrine of three, not co-eternal and co-essential, and independent, and in every respect, co-equal Gods; but of three Gods, of whom one is eternal, and supreme and independent, and necessary and self-existing; and the other two temporary and subordinate, or inferior, and altogether dependent upon that Person they call the supreme God, for their Existence, and all their Powers and Perfections. And upon this sandy Foundation, they built the Doctrine of two or three Kinds of divine Worship, (*viz.*) of supreme Worship, which

is only to be said to the one eternal, supreme and living God; and of inferior Worship, which they say, is to be paid to the two inferior Gods, which they invented and set up.

By this foolish Superstructure of two Kinds of Worship, which they built, upon the sandy Foundation of, superior and inferior Gods, they plainly shewed that they had not duly considered, and therefore did not understand or know what true divine Worship is, or what it consists in, or what is the true and only End for which it was required and instituted by God, to be paid by Men. I have in another Part of my Apology, for the one and only true sanctifying and saving and spiritual and scriptural and Christian Religion, shewn that true divine Worship is either inward and spiritual, or outward and bodily Worship. And that the true inward and spiritual Worship consists in the sincere and true Belief of the Being of one true living and eternal, and perfectly wise and good God, the Father and Sender of our Lord *Jesus Christ*; and of all his divinely revealed Perfections: And in Perseverance in perfect Obedience to his most perfect and only perfect and perfectly purifying spiritual and scriptural and divinely revealed Law. And that all true outward and bodily Worship consists, in an attentive Observance of all those ritual Ordinances, such as Prayer, Praise, and Thanksgiving, &c. whether publick or private,

vate, which God hath appointed to be observed, and for no other Reason but for putting and keeping us perpetually in Mind of him, and of the sanctifying and saving Faith and Law, which he hath been graciously pleased to reveal and so make known to us; and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in order to Sanctification and Salvation, and eternal Life. So that God did not appoint any Kind of Worship, either spiritual or bodily and ritual, private or publick, for his own Sake, but altogether for ours, and that we might be spiritually benefited thereby. And as we cannot be spiritually or any otherwise benefited, by any other Kind of Worship than that of a sincere and true Faith, in the one and only, and living and eternal God, and of Obedience to his perfect and purifying Law; and that of attentive Observance of his divinely instituted Ordinances for putting and keeping us continually in Mind of the Faith and Law, therefore there cannot possibly be any such different Kinds of superior and inferior Worship, as these Novellists have endeavoured to persuade Mankind wickedly and impiously and unprofitably to practice.

Nothing more is necessary to be done by the Teachers and earnest Defenders of the one and only true, sanctifying and saving, and spiritual and scriptural, and divinely revealed,
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and Christian Religion that ever was, or is, or ever will, or can be in the World, than to set it forth in a pure true and unmix'd scriptural Light before them, in order to confirm and establish them in the sincere and true Belief of it, and in perfect Obedience to it ; and for enabling them to discover the Folly and Falshood, and Impiety and wicked and everlastingly destructive Tendency of all the corrupted and false Religions that have ever been in the World, and to discover their Fallacy, and their Wickedness, and the everlasting miserable End to which they necessarily lead all those who believe their Doctrine and obey their Precepts, and thereby to preserve themselves from being corrupted by them. It was by that Consideration that I was moved to draw up in order to publish my Apology for the one and only true, &c. Religion in general, which is now prepared and ready for the Press, wherein I have set forth the few Articles of Faith, and the few Precepts which comprehend the whole of it in so clear and scriptural a Light that every Reader may plainly and readily perceive, the demonstrative Truth of every one of the particular distinguishing Doctrines or Articles of Faith ; and the Perfection and perfect Righteousness of every one of its Precepts, and the necessary Tendency of the sincere and true Belief of the one, and of Obedience to the other, to qualify Mankind, for Salvation by Faith and Sanctification ; and for the Enjoyment
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and consequently for the sure Attainment of true and rational, and natural and spiritual Happiness, both temporal and everlasting. And it was by the same Consideration that I was moved to set forth this long controverted particular Article of the divine Trinity in Unity, in its most clear and scriptural Light, by setting forth that most clear and sensible Representation which God hath been most graciously pleased to make of himself, in those holy Scriptures, his divinely revealed Word, that Mankind might thereby clearly perceive the Truth of that Doctrine, and the Profitableness, and therefore the Necessity of sincerely believing it, and that there might for the Time to come, be no Contest or Controversy about it.

This Controversy was first brought into the Christian Church, by Persons prejudiced by Principles of false Philosophy by which they had been tainted, and it was customary with such Converts to Christianity to attempt to wrest and pervert the Sense and Meaning of the holy Scriptures, in order to reconcile them to their philosophic Errors, instead of correcting the Errors they had embraced by the plain and evident Truths of the holy Scriptures. But it must be acknowledged, that when Arianism began to be publicly professed, and the Doctrine of the divine Trinity in Unity, to be openly attacked and denied, that the warm but weak Attempts
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which the reputed Orthodox made for the Support and Defence of that scriptural and self-evidently true Doctrine of the divine Trinity in Unity; and the perplexed and incomprehensible and inconsistent and unintelligible Explications which they published concerning it, by their having set forth the plain and clear Declarations of it, but at the same time overlooking and neglecting to set forth that sensible Representation which God had been graciously pleased to make of himself in those holy Scriptures, by which the Doctrine of the divine Trinity in Unity would have been shewn to be a sensibly, and therefore a self-evident Truth, and without which the Truth of the scriptural Declarations concerning it could not possibly be shewn; have greatly contributed to the Continuance of Multitudes, in the Belief of the impious and wicked Doctrines of the Arians and Sabellians, and to the great Increase of the Numbers of Converts to their Opinions. And to the Continuance of this Oversight and Neglect of the reputed Orthodox, may be ascribed not only the Rise and Continuance of the no less impious and wicked Doctrines of the Socinians, and of the late modern Refiners upon them and the Arians; but also in a great Measure, the Rise and Growth of Deism; by which Mankind are taught to hope and rest assured of Salvation and endless Happiness in the next World, by living strictly according to the
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Law of their Nature, (*i. e.*) according to the Dictates of their respective predominant bodily Lusts whilst they continue in this.

Thus we may see what evil Consequences have attended this Oversight and Neglect of the reputed Orthodox, who by their having overlooked the sensible Representation which God had been graciously pleased to make of himself, thereby rendered themselves unable to distinguish between the different Senses of the Word Father, which occur in the holy Scriptures, where it is sometimes taken singularly for the single Person distinguished by the Name of the Father in the divine Trinity; and sometimes conjunctively and collectively for the whole three Persons in the divine Trinity, who taken together are the Father of our Lord *Jesus Christ*, and together with him of all Mankind, and the Creator, Former and Maker, and Preserver and Sustainer of all Things. And by their overlooking this Distinction also, which is so clearly set forth in the holy Scriptures, they have appropriated certain Actions to the single Person distinguished by the Name of the Father, and to him only, which he performs as God, independently of the other two, (*viz.*) the Son and holy Ghost, which according to the scriptural Declaration and Representation are and ought to be ascribed to the whole three Persons in the divine Trinity, who neither can do, nor can act in any Case, otherwise than in joint
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Co-operation together. And by their having neglected to distinguish between the co-eternal and therefore unbegotten, and co-essential, and in every respect, co-equal Person distinguished by the Name of the Son in the divine Trinity; and the only begotten Son of God the Father, (*i. e.*) of the whole divine Trinity, the Father of the Man *Christ Jesus*, whom they have most intimately united to the co-eternal and co-essential Person called the Son, and made one together with him, and both together God, to whom they have ascribed and appropriated other Actions, which are only performable by this God the Son, independent of the Persons called the Father and holy Spirit. And by their having overlooked and neglected to distinguish between the co-eternal and co-essential, and in every respect co-equal holy Spirit, and the holy sanctifying and saving Spirit of Faith, which proceedeth from the Father, (*i. e.*) the whole Trinity, and from or by the only begotten Son *Jesus Christ*; and by having appropriated other Actions to this holy Spirit, as peculiar to him, and only performable by him, and by him independently of the Persons called the Father and the Son, they have rendered the Divinity of the Man *Jesus Christ* the only begotten Son of God, as incomprehensible and unintelligible as the Doctrine of the divine Trinity in Unity, and the one as well as the other hath been openly disavowed and denied by the Arians
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and Socinians and Deists and as effectually by the late modern Refiners upon Arianism, Socinianism and Deism, who have made him and the holy Ghost, subaltern or inferior Gods. And as it is a Point of no less Importance, for the Sanctification and Salvation of Mankind, to be truly informed concerning Truth and Reality of the Divinity of *Jesus Christ*, than concerning the Truth of the divine Trinity in essential Unity. I shall therefore proceed to shew from the holy Scriptures, that although *Jesus Christ* neither ever was, nor is one of the Persons in the divine Trinity, yet he is truly God as well as truly Man, and being most intimately united to and with God, (*i. e.* to the whole divine Trinity) God or the whole divine Trinity dwelling, acting or operating in him, and he in them, and thereby having the whole Fulness of the Godhead dwelling in him, thereby became *Immanuel* God with us, and the true God blessed for ever and ever.

And I shall first observe a few Things of him as he was Man. It being said of him, *1 Tim. ii. 5. For there is one God, and one Mediator between God and Man, the Man Christ Jesus.* And God speaking of him as Man, and as his Son that was to be begotten of him, calls him, *Gen. iii. 15. The Seed of the Woman*, who was to bruise the Serpent's Head, and who as Man was to be bruised and put to Death by the Seed of the Serpent. And in Consequence of, and Conformity to, this

this most sure Word of Promise and Prophecy, which God made to our first Parents, concerning his sending him and his coming, and his Death, and upon which all the Predictions of the Prophets in their different Ages, were founded, they all spoke and set forth, the different particular Marks and distinguishing Characteristics, by which he might be perfectly distinguished and known to be the promised *Messiah*, and the long expected, and most earnestly desired and wished-for Saviour and Redeemer of the World, whenever it should please God his heavenly Father, (*i. e.*) the whole Trinity in Unity, to send him into the World in the Fulness of Time when and where some of those Prophecies were, and all the rest of them were to be fulfilled, as they were by their Accomplishment and perfect Complexion in him. And accordingly the holy Prophets, the extraordinary Messengers and Monitors of God to his Church, (who were the only Persons who would suffer the Ministers of God to declare his Word to them, although he often cooperated with them by Miracles and wonderful Works, to prove their divine Legation, and to encourage Mankind to hearken to them, and to believe their Words, which always carried most clear Evidence for their Truth and Righteousness along with them, founded upon the unquestionable perfect Wisdom and Goodness of God) foretold,

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that *Jesus*, the promised *Messiah* and Son of God, as Man, would be born of pure Virgin, unknown by Man, and therefore would be the begotten Son of God; and that he would be that Seed of *Abraham* by whom all the World would be bleſſ'd, and that he would deſcend from the Tribe of *Judah*, and Houſe of *David*, of whole Lineage both the Virgin *Mary*, his real Mother, and *Joſeph* his reputed Father were: And that he would be born in *Bethlehem*, when the ſupreme Power would be taken out of the Hands of the *Jews*, and whiſt the ſecond Temple was ſtanding; together with all the Circumſtances that attends his Birth, and gave an Account of his Life and wonderful Works, and of his Doctrines, and of the remarkable Circumſtances that preceded and accompanied, and followed his Death, and of his Burial and Reſurrection, and Aſcenſion, and of the Deſcent of the Holy Ghoſt. And as Man, he acknowledged himſelf to have been before *Abraham*, *John* viii. 58. And his holy Apoſtle and Evangeliſt, 1 *John* i. 1. ſaith, That (the Man *Chriſt Jeſus*) *the Word was in the Beginning*, (i. e. in *Jehovah*, the Head and firſt Origin or Fountain of all Being) *and the Word was with God, and that the Word was God, and that all Things were made by him, ſo that without him was not any Thing made that was made.* And to the ſame Purpoſe, and to ſhew that he as
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existed before all other Creatures, *St. Paul, Colos. i. 15, &c.* calls him, *The Image of the invisible God, the first-born of every Creature, πρωτοτοκος*, produced into Being before every other Creature, and gives this Reason for saying so, *Because all Things were created by him that are in Heaven, and that are in Earth, visible and invisible; and that they were created by, or because of him; and therefore he is the Heir of all Things, as he is called, Heb. i. 2.* And *St. Paul* expressly says, *Colos. i. 17. That he is before all Things, and that all Things have consisted by him.* And to the same Purpose the Author to the *Hebrews* speaks, *iv. 15. That although he was tempted in all Points like as we are, yet he was without Sin; by which it appears that he existed before Adam, and that he never was in the Loins of Adam, for all that were in the Loins of Adam, were tainted and corrupted by Lust, and thereby became strongly inclined to Lust, and consequently to Sin, by the Corruption of their Nature, by their being all Partakers of the Nature of Adam, who suffered Lust to take Possession of his Nature, by which his Spirit also became corrupted, or strongly inclined to Lust, when all Mankind actually existed in him in a seminal State.* By this most plain and clear scriptural Account, which is verified by the strong natural Propensity that is observable in all Mankind to one or other of the three

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great cardinal Lusts of the Flesh, the World or Pride by which they are moved to all the Wickedness they commit in the World, (and which cannot be supposed to have been in Man in the original State in which he was created, for the holy Scriptures tells us, *Eccl. vii. 92. That God made Man Upright.* And it is inconsistent with the Belief of the perfect Wisdom and Good of God, which is self-evident by all his Words and Works, and Dispensations to, and Dealings with Mankind, and all his holy Ordinances, which were dispensed for preserving them in that happy State in which they were created in the Image and Likeness of God, and for rescuing and delivering them from that unhappy State into which they had fallen, by hearkening to, and believing, and obeying the Dictates of their bodily Desires, which are so apt to become insatiable and exorbitant, and infatuating Lusts to think otherwise. Or that he was created with such irregular and insatiable Lusts in him.) We may most clearly perceive how all Mankind became so strongly inclined to Sin and Wickedness; and how the Man *Christ Jesus*, the only begotten Son of God, although tempted in all Points like as we are, was yet without Spot or Blemish of Sin, because he pre-existed, or was produced into Being before all Creatures, and therefore before *Adam*; and therefore was not in *Adam*, who suffered his Nature.

ture to be corrupted ; and therefore was not by Nature prone, or inclined to Lust or Sin. And who, when he was sent and came into the World as Man, by stedfastly persevering in the sincere true Belief of, and in perfect Obedience to that most perfectly purifying Faith and Law which God, by Revelation, hath given to all Mankind, preserved himself pure from Lust and Sin, as *Adam* might have done had he persevered in the sincere and true Belief of that perfectly purifying divinely revealed Faith or Law.

Having thus from the holy Scriptures, to whose Truth the Reason of Things bears Testimony, set forth all that was necessary to be observed concerning *Jesus Christ*, as he was perfect Man consisting of a material Body, and of an immaterial and immortal Spirit, by whom a most perfect Pattern of pure and spotless Innocence, and of universal Benevolence or perfect Charity, and of perfect spiritual Wisdom and Righteousness, was set before Mankind, in order to move them to embrace and sincerely believe the divinely revealed, purifying, and spiritually beneficial Truths which he had declared to them, that they might be thereby powerfully moved to follow his Example, and persevere in perfect Obedience to the divinely revealed, most perfect and only perfect, and perfectly purifying Law, that by so doing they might become truly

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and rationally happy both temporally and everlastingly.

I shall now proceed to shew from the same holy Scriptures, to whose Truth (as I have before observed) the Reason of Things bears Testimony, how and in what Respect *Jesus Christ*, the only begotten Son of God, was really and truly God, the one true living and eternal God, the Creator of the Heavens and the Earth, and of all Things visible and invisible, and their Preserver and Sustainer. That by shewing this to be a most clear and undeniable Truth, all Mankind may be powerfully moved to believe him to be in all Respects equal with the supreme eternal and everlasting God, from whose Bounty we derive all the good Things we either enjoy or possess, and to worship him as they worship the one eternal and living God; and that they may be thereby encouraged to Labour, as the Apostle directs, *Ephef. iv. 13. To come in the Unity of the Faith, and of the Knowledge of the Son of God, to the Measure of the Stature of the Fulness of Christ*, to whom God his Father (*i. e.* the whole Trinity in essential Unity) did not give the Spirit (of Faith) by Measure, *John iv. 30.*

And in order to this, I judge it necessary previously to observe, That the Godhead doth not consist in the divine Essence abstracted from the divine Glory or Goodness, which
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voluntarily and freely flows from the divine Essence. And that therefore, *Christ* did not become God by his being in the divine Essence, and by the divine Essence being in him; for the divine Essence is omnipresent and above all, and through all, and in you all, *Ephes. iv. 6. For in him we live and move, and have our Being*, *Acts xvii. 28.* The divine Essence is in every inanimate, vegetable, and sensitive or animal, and in every spiritual System; and therefore in the Bodies and Spirits of every Man, as really and truly, as ever it was or is in the human Body or Spirit of our Lord *Jesus Christ*; and they are all as really and truly in it, and live and move, and have their Being in it. And therefore if the Man *Jesus Christ* could be called the true and living God, by being in the omnipresent divine Essence, and by the omnipresent divine Essence being in him, every Man, nay, every Thing in the natural or material World, might for the same Reason be called God. There is a great Difference between the scriptural Phrases of being in God, and God in us; and of our dwelling in God and God's dwelling in us: All Mankind, and the most impious and wicked, and diabolical Scelerates among them, void of all divine Perfections, and all Things in Nature, as well as the most pure and pious, and godlike Person that ever lived in the World, may with Truth be said to be in God, and God, whose Essence is omnipresent,

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to be essentially in them, by which they neither become faithful nor obedient Sons of God, nor Gods, nor Images nor Likenesses of God: But they, and they only, can be truly said to dwell in God, and to have God dwelling in them, who think, speak and act in him, and he in them, (*i. e.*) they, and they only, who sincerely believe in him, and in his divinely revealed Word, and persevere in perfect Obedience to his most perfect and perfectly purifying Law; they who thus believe and live, may be truly said to dwell in God, and to have God dwelling in them, and to be one in and with God, and God one in and with them; and their Minds or Thoughts, and their Wills or Desires, and their Words and Actions may be truly said to be Gods, and one and the same with God's, and God's Mind and Will, and Words and Actions to be theirs, being one and the same with theirs; and such Persons, and such only, may be truly said to be the Image and Likeness of God, and to be true, faithful and obedient Sons of God, Sons in a different Sense of the Word from that by which all Creatures may be called Sons of God; and to be Gods, as our blessed Saviour says some Men were, and may be truly called Gods, *John* x. 35. that is, such as sincerely and truly believed and obeyed the Word of God which came unto them: But no Man ever since the Fall of our first Parents, the Man *Christ Jesus* excepted,

cepted, was ever so sincere and true a Believer of God's revealed Word and Law, as that it could be truly said of him, that he was one in and with God, and that God was one in and with him; although many of them since that Time, have made such good Use of the Measure of the divinely revealed and spiritual Grace of God, which they were still capable of receiving, as to have thereby saved themselves from everlasting Misery, and to have qualified themselves for the Enjoyment and sure Attainment of Salvation, and of true and rational Happiness, both temporal and everlasting: Whereas the Man *Christ Jesus*, the only begotten Son of God, who was produced into Being before all other Creatures, and therefore was never in the Loins of *Adam*, and whose Nature was not therefore corrupted in *Adam*, so persevered in the sincere and true Belief of, and in perfect Obedience to the divinely revealed and perfectly purifying Word and Law of God, that he thereby continued perfectly faithful and pious, and pure or holy, by which he became the well-beloved, as well as the only begotten Son of God; and was not only enabled to save himself, and to prepare and qualify himself for the Enjoyment and sure Attainment of true and rational Happiness, both temporal and everlasting, but to become one in and with God, and God one in and with him; so that all his Thoughts, Desires, Words and Actions might

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might be truly said to be God's, and God's Thoughts, Words and Actions, for the Sanctification and Salvation of all Mankind, might be truly said to be his; so that he, together with God, his heavenly Father, and God, his heavenly Father, together with him, and who in most intimate Unity with him became *Immanuel*, or our God; and on Account of this most intimate and inseparable spiritual Union, he declares himself to be one in and with God, his Father, and God, his Father, to be one in and with him, God saying and doing nothing, but in and by, and together with the Son, and the Son saying and doing nothing, but in and by, and together with the Father, dwelling in him; and it is on Account of this most intimate spiritual Union, by the Spirit of Faith, which he had without Measure, by which God's Thoughts, Desires, Words and Actions became one and the same with his, and his one and the same with God's, that he said, *John x. 30. I and my Father are one*; and when the *Jews* were about to stone him for so saying, and thereby making himself God, he did not deny, that he declared himself to be God, when he said, that he and his Father were one, but appealed to their own holy Scriptures, in which they thought they had eternal Life, as he told them, *John v. 39.* that they might by them satisfy themselves, whether or no, Persons to whom the Word of God came, and who thereby

thereby obtained such a Measure of that purifying Spirit of Faith, as moved them to obey the divinely revealed Law, were not called Gods in those very Scriptures upon which they relied for Salvation and eternal Life; and whose Words he said could not be broken or rejected, and denied to be true, because they are most evident Truths: And in consequence hereof he said, say ye of him whom the Father hath sanctified (by communicating to him the purifying Spirit of Faith without Measure, and sent into the World to be together with himself their Saviour and Redeemer, and *Immanuel*, or our God) thou blasphemest, or speakest ill of God, because he said, I am the Son of God (not by Generation only, but by the holy Spirit of Faith without Measure, by which God dwelleth in me and I in him, by whom I am enabled to do those Works which you must acknowledge can be done by none but God, and which therefore prove the Father (*i. e.*) the whole divine Trinity) to be in me: And why do ye not therefore with the holy Scriptures, acknowledge the Truth that I have declared to you, and confess, that the Father and I are one, and that we together in most intimate and inseparable Union are the *Christ*, your God, as the Spirit and Body of Man in most intimate Union are one Man; and that the Words and Actions of God speaking and acting in me, are with most strict Propriety and

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Truth said to be mine, and the Words and Actions of me speaking and acting in God, are with most strict Propriety and Truth said to be God's, as human Words and Actions may be ascribed either to the Body or Spirit co-operating together in most intimate Unity, but neither wholly or exclusively of each other? And it is of this most intimate and inseparable Unity, which came by that unmeasurable Spirit of most perfectly purifying Faith, which dwelt and continually moved, and acted in the holy Child and Man *Jesus*, by which he always continued in perfect Obedience to God, his Father's Will, and by which, God's Will, Words and Actions became his, and by which his Will, and all his Words and Actions became God's, and by which he became one in and with God, and God one in and with him, that we are to understand the following Texts, *John xvii. 21.* where he prays, *That they may be all one as thou Father art in me, and I in thee; and that they also may be one in us, and that they may be one* (among themselves, by Unity of Faith, that their Wills, Words, Lives and Actions may be one) *even as we are one:* And it is on Account of this spiritual Unity of Faith, and consequently of Will, Words and Works, that he saith, *John xiv. 9.* *He that hath seen me, hath seen the Father;* for I am in the Father and the Father in me, and the Words that I speak unto you, I speak
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not of myself, but the Father that dwelleth in me, and doth the Works which ye see me do, speaketh the Words which I speak unto you; and to denote this, his most intimate Unity with the Father, he saith, *John xvi. 15. All Things that the Father hath are mine.* And *xvii. 10. All thine are mine, and all mine thine.* By what hath been said, we may clearly perceive, that when *Christ* said, *Mark xiii. 32. But of that Day and Hour knoweth no Man; no, not the Angels which are in Heaven, neither the Son, but the Father* That by the Son here, is meant that *Jesus*, as Man, and the only begotten Son of God, did not know that Day and Hour, although, as *Christ*, and in most intimate Unity with God his Father, he might have ascribed that Knowledge to himself, being God as well as Man. For as *Christ*, and therefore as God and Man, he saith all Things that the Father hath are mine, and therefore his Knowledge, Wisdom, Power and Goodness, are my Knowledge, Wisdom, Power and Goodness, by our most intimate Unity, by which he is one in and with me, and I one in and with him.

Having thus previously observed from the Holy Scriptures, how and upon what Account God and the Man *Jesus* are one, and together one God, and in what Respect they may be considered, so as that they cannot be
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called one God, (for as I have before observed) when we assert and profess to believe a divine Trinity of Persons in the Unity of the divine Essence, if we assert and believe Truth, and what is spiritually beneficial, and therefore necessary to be believed, we must assert and believe such a Trinity in Unity, as is most clearly and conceivably set forth in the holy Scriptures, the divinely revealed Word of God: So when we assert and profess to believe, that *Jesus* is the *Christ*, and that the holy Man-Child *Jesus* in most intimate spiritual Union together with God his Father, are but one God, and *Immanuel* or God to us, if we assert and believe Truth, and what is spiritually beneficial, and therefore necessary to be believed concerning this Article, we must assert and believe such a Divinity in *Jesus Christ* as is most clearly set forth in the holy Scriptures, for if we believe such a Trinity in the Unity of the divine Essence as, or either the reputed Orthodox, or such a Trinity not in Unity of the divine Essence, as the modern Refiners upon Arianism and Socinianism have taught; or such a Godhead in *Jesus Christ*, as either of these have ascribed to him; we will then believe Doctrines that are false and incomprehensible, and inconsistent, and incredible, and which if they could be believed, could be of no spiritual, nor of any other Benefit to us either temporal or everlasting. But if we assert and believe what the holy
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Scriptures, the divinely revealed Word of God, have most clearly set forth concerning those two Articles, (*viz.*) The divine Trinity of Persons in the indivisible Unity of the divine Essence, and the Divinity of *Christ*, or of the Godhead of *Christ* and of his Father, being one^{ed} of the same; we will then assert and believe, two most evident and clearly conceivable Truths which are spiritually beneficial, and therefore necessary to be sincerely and truly believed by all Mankind, in order to their Sanctification, Salvation, and eternal Life; as the sincere and true Belief of these, powerfully move us to love God with all our Hearts, and powerfully encourage us to follow the Example of *Christ*, as far as the Measure of the sanctifying Spirit of Faith which we embrace, will enable us so to do. That we may, like him, dwell in God, with God in us; that we may be one in and with God; and God one in and with us; and so become Gods, or perfectly good and blessed Beings, as far as by our Measure of Faith we are enabled to become so. For God's Revelations of both these Truths, as well as all these other Revelations which have been always most clearly conceivable and perfectly intelligible Truths, were made for moving Mankind to prepare and qualify themselves by Faith and Sanctification, for true Happiness both temporal and eternal. Having observed all these Things, I proceed
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to the Consideration of such of those Texts of Scripture as have been contested and falsely interpreted by the *Arians* and *Socinians*; and which ascribe all the Powers, Properties, and Perfections of the one and only true supreme and living God, to the Man *Christ Jesus*; and how upon what Account they are ascribed to him with Truth and Justice.

Almighty God, speaking by the Mouth of his holy Prophet, *Isaiab* ix. 6, 7. concerning *Christ* of whom it was foretold that he would be born of a pure Virgin who had not known Man, saith, *To us a Child is born, to us a Son is given, and the Government shall be upon his Shoulder, and his Name shall be called, Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace; and of the Increase of his Government and Peace there shall be no End.* And vii. 14. it is said, *Behold a Virgin shall bear a Son, and shall call his Name Immanuel.*

Although these Appellations of mighty God, and everlasting Father, and *Immanuel*, can be attributed to none but the supreme, true, living and eternal God, yet we see they are in the foregoing Texts, given to the Man *Christ Jesus*, the only begotten Son of God, who was produced into Being before the Creation of the World, and was afterwards incarnate, or took human Flesh upon him (as had been foretold by God himself, and his
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holy Prophets) in the Womb of a Virgin, carnally unknown by Man. They who have believed the holy Scriptures, the divinely revealed Word of God, who is a God of perfect and fatherly Goodness and Truth, and therefore neither will nor can lie, have justly concluded, that the Man *Jesus Christ*, produced, and incarnated as hath been said before, must be the one supreme, true, living and eternal God, because there can be but one such God. And the holy Scriptures which have shewn *Jesus Christ* to be both God and Man, have likewise most clearly shewn him to be the one and only true, supreme, living, and eternal God; and that the holy Child *Jesus* in most intimate Union with the one eternal God, are both together but one God. But many, by their not attentively considering the holy Scriptures, and by giving themselves up to their groundless, and therefore vain Imaginations, have been unable to conceive this wonderful, but clear and most useful, and demonstrative Truth; and therefore some of them have expressly denied it, and together with it the divine Authority and Truth of the holy Scriptures, and of all scriptural Religion, which have so clearly asserted this most evident and useful Truth; and also the Necessity of any divine Revelation, or of any divinely revealed and spiritual Religion. Such are Deists and Advocates for the Self-sufficiency of the Light and Law

of Nature, or what they call the Religion of Nature, for the Attainment of the Knowledge of all Things necessary to be known, believed, or done by Mankind, in order to their Salvation and true Happiness both public and private, and natural, and spiritual, and temporal, and everlasting.

Others there are, who as openly deny the Divinity of *Jesus Christ*, and a Trinity of divine Persons in the Unity of the divine Essence, as the Advocates for the Self-sufficiency of what they call natural Religion, have done, but do not with them deny the divine Authority and Truth of the holy Scriptures, and of the scriptural Religion, which so clearly set forth the divine Trinity in Unity, and the supreme and true Divinity of *Jesus Christ*: Nor the Necessity of divine Revelation, and consequently of revealed Religion, although they be strenuous Assertors of, and generally Livers according to the Dictates of what is called natural Religion, *i. e.* according to the Dictates of their bodily Sensations, and of their respective predominant bodily Lusts. And the Ways and Manners that these Persons, *viz.* the *Arians* and *Socinians* have taken and used, in order to evade and elude the Force of the scriptural Evidence for the Truth of both these Doctrines, and to support the Denial of those clear and evident scriptural Truths, have been to falsify the holy Scriptures either by Subtractions, or spurious Inter-

terpolations, which as I have observed, have been but of very little or no Benefit for the Support of their bad Cause, which is by no Ways or Means to be supported; or by wresting and perverting the Sense and Meaning of those Texts of Scripture, which they could not otherwise corrupt or falsify; as will most clearly appear, when the unquestionably true Interpretation of these Texts is set forth, in Conformity to the original divinely revealed Faith and Law, which were given by God to Mankind, for no other Reason, but to move them to become and continue pure as he is pure, or holy as he is holy, and perfectly good and benevolent as he is, that they might by so doing qualify themselves for the Enjoyment of true Happiness, both temporal and everlasting. For it will anon appear, that nothing can more powerfully move Man to become perfectly good and God-like, than the sincere and true Belief, that *Jesus Christ* is together, and in most intimate spiritual Unity with God his Father, the one and only true, supreme, living, and eternal God, as he is most truly called in the holy Scriptures; which the Generality of Mankind, by their want of due and attentive Consideration, and not by any want of Clearness in those Scriptures, have misunderstood, and consequently misinterpreted to their own great Hurt and Detriment.

Others there are, who for want of such due and attentive Consideration of the holy Scriptures, whose divine Authority and Truth they acknowledge, as well as a kind of Necessity (but not an indispensable Necessity) of a divine Revelation, and of a divinely revealed Religion, although they teach the Self-sufficiency of what is called natural Religion, for all those who will attend to it; as they have denied a Trinity of co-eternal and co-essential, and in every Respect co-equal divine Persons in the one Jehovah or divine Essence: And thereupon introduced the true Doctrine of a Plurality of distinct and different, and subordinate Gods into the divine Trinity. So they have made *Jesus Christ* not that one and only true, and supreme and living and eternal God together with his Father, as the holy Scriptures teach; but in Opposition to these holy Scriptures, they have made him a distinct God, and different from, and subordinate and inferior to, and altogether dependent upon the one and only true, and supreme God: And have accordingly provided, a new and unheard of, and unintelligibly subordinate, and inferior kind of Worship for him. These (as I have before observed) are the new and anti-scriptural Doctrines of the modern Refiners upon Arianism and Socinianism, who of late Years started up, and for a while made a Noise among us, by a Controversy, in which the

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Disputants neither understood themselves nor one another. And the Tares that were then sown in the Minds of Men prepared to receive them, by the Neglect of proper Culture of the Husbandmen, have since increased and spread, by Means of the same Neglect, that very little of that good Seed of the Word of sanctifying and saving Truth is any where to be found.

Others also there are, who have assumed to themselves the Title of the *Orthodox*, for the Reason I have before given, and who by their having as little attended to, and considered the holy Scriptures as any of those I have before-mentioned, have fallen into a very different, and yet not less destructive Error, than any of those before-mentioned, having by their Inattention to God's revealed Word, given an anti-scriptural and therefore a false and unintelligible, and incredible Account, not only of the divine Trinity in Unity, but also of the true and incontestible Divinity of *Jesus Christ*, that only begotten Son of God, by teaching that the co-eternal and therefore unbegotten, and co-essential, and in every Respect co-equal Person distinguished by the Name of *Word* or *Son* in the Divine Trinity, was produced by an eternal and unintelligible Generation, and that he took unto himself the only begotten Son of God, the Man *Christ Jesus*, who thereby became together in most intimate Unity with him, one of the

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Persons of the divine Trinity ; and so a God distinct and different from, and acting in a Manner different from, and independent upon the other Persons in the divine Trinity, and consequently that there is a Plurality of co-ordinate Gods in the divine Trinity : Whereas the holy Scriptures most clearly teach that there is but one God, and that the whole three Persons in the divine Trinity are but one God ; and that the whole divine Trinity dwelt in the Man *Jesus*, and he in them, and that he together with them, and they together with him, are but one God. And that therefore, he never was one of the divine Persons in the divine Trinity, but he together with the three Persons in the divine Trinity who dwelt in him, and he in them most intimately and inseparably, and not exclusively of each other, is, or are, the one and only, and mighty God, and everlasting Father and *Immanuel*. And if their anti-scriptural and false, and inconceivable and incredible Doctrine could possibly be conceived and believed, the Belief of it would be no way beneficial to Mankind, any more than the Belief of any of the aforementioned false Doctrines, and therefore is not worth contending for : Whereas the Belief of the Divinity of *Jesus Christ*, as it is set forth in the holy Scriptures, and that he together with his Father (*i. e.* the whole Three Persons in the divine Trinity) dwelling in him, and he in them,

them, in most intimate and inseparable Unity, is, and are together, but not exclusively, the one and only true supreme, living and eternal God; gives Mankind the greatest Encouragement that possibly can be given them, to move them to become perfectly pure and good, and perfectly and universally benevolent and God-like, that like him they might be perfectly happy both temporally and everlastingly.

Now that Mankind may be brought to perceive clearly, this most evident and clearly conceivable, and sanctifying and saving scriptural Truth, (*viz.*) that the Man *Christ Jesus*, who was created or produced into Being, by God his Father, (*i.e.* the whole three Persons in the divine Trinity) and who was in the Fulness of Time conceived, and incarnated, or took human Flesh upon him, in the Womb of the Virgin (as God himself, and by the Mouths of his holy Prophets had foretold) in most intimate and spiritual Union, with that one and only true supreme and eternal God, is together with him but not exclusive of him, that one and only true supreme living and eternal God, and thereupon justly and truly called in the holy Scriptures, the mighty God, and everlasting Father, and *Immanuel*, or God with us. And that they may be rescued and delivered from the Belief of all the aforementioned, not only antiscriptural and unprofitable, but

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everlastingly destructive Errors, into which so many have been inconsiderately led and fallen. I must desire my Readers to recollect and consider what I have before, from the holy Scriptures, and in the Words of those Scriptures set before them, that they may thereby perceive wherein the Unity or Oneness (if I may be allowed to use the Word) of God together with the Man *Christ Jesus* consists: And thereby perceive how all the Powers, Properties, and Perfections which are ascribed or attributed to the one, are with equal Propriety ascribed and attributed to the other; for had it been duly considered wherein this Unity consists, which is so expressly, and particularly and clearly set forth in the holy Scriptures, it is hardly possible that a Contest or Controversy should have ever happened about so evident a scriptural Truth. And it hath been altogether owing to Men's not having considered wherein the Unity or Oneness consisted, which the holy Scriptures have ascribed of God, and the Man *Christ Jesus*, which is a spiritual Unity founded on Faith, and not an essential Unity or Oneness, and to their having believed that the holy Scriptures had asserted an essential Oneness of God and Man, which is inconceivable and impossible, that such a Controversy first began, and hath ever since continued to the Destruction of many deluded Souls, who had been led away from the Belief of a divinely re-

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vealed and most evident scriptural Truth, by which they would have been moved to have united themselves to, and in some Measure become one with God, and thereby made themselves truly and spiritually happy, both temporal and everlasting.

I have before shewn from the holy Scriptures, and in scriptural Words, that the Appellations, Powers, Properties and Perfections, such as the *mighty God, and everlasting Father, and Immanuel*. And the Creation and sustaining all Things, and Omniscience, which implies Omnipresence, which can be attributed to none but to the one and only true supreme living and eternal God, have been also attributed in the holy Scriptures, to the Man *Jesus Christ*, the only begotten Son of God. From whence it necessarily follows, that if these Appellations and Powers, &c. are in the holy Scriptures justly and truly ascribed to the Man *Jesus Christ*, that he and the one and only true supreme, living and eternal God, taken together are one Thing, and the one true God. As *Christ* himself hath asserted, saying, *my Father and I are one*. Was nothing more said in the holy Scriptures concerning this Point, than what our blessed Saviour hath asserted, where he said, *I and my Father are one*, Mankind would be apt to say, how can this be? For they would not be able to conceive the Truth of the Assertion, nor how the one and only true and eternal God, and the Man *Christ Jesus*,

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Jesus, who did not exist before he was produced into Being, could be one and the same Thing, and one and the same God ; and as they could not, so they would not have believed him together with his Father, to be one and the same God. But the holy Scriptures, and *Jesus Christ*, have not only declared and affirmed them to be one and the same Thing, and to be together one, and but one God ; but they have most clearly shewn the Truth of that Affirmation, and that is a most clear, and clearly conceivable Truth. And how they cannot possibly be otherwise than one Thing, and both together but one God, and that whatever is ascribed to the one, may with equal Propriety be ascribed to the other. But the holy Scriptures have been mistaken by many, and although they be perfectly clear in themselves, yet they have been misunderstood and misinterpreted by many, for many Ages past, and they have been said to have asserted Things which they have no where asserted. *Jesus Christ* and the holy Scriptures have asserted, that the Man *Jesus Christ*, and his Father (the whole divine Trinity in essential Unity) are one, one Thing, and the one and only true and living God ; but they have no where asserted, that the Man *Jesus Christ*, together with his Father, were one God from all Eternity ; nor that the Man *Jesus Christ*, who did not exist before he was produced into Being by his Father (the whole divine

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Trinity) before the Creation of the World, existed from all Eternity. These are not scriptural Assertions or Doctrines, but the false and inconsistent Doctrines of inconsiderate Men, who have mistaken and misrepresented the holy Scriptures. The true scriptural Doctrine concerning this Point, as appears by the strict, literal, and grammatical Construction of the scriptural Words, is that the Man *Christ Jesus*, and his Father (*i. e.* the whole divine Trinity in essential Unity) the one true and eternal God, are one Thing, and the one true and living God, and have been so, not from all Eternity, but from the Time that he who was afterwards called *Jesus* and the *Christ*, was produced into Being ; and that from that Time, all the Powers, Properties, Perfections or Operations, which has been ascribed to the one, might be, and were, with equal Propriety ascribed to the other, not on account of their essential, but of their spiritual, and most intimate Unity or Oneness, which proceeded from that unlimitable and unmeasurable Spirit of purifying divinely revealed Faith, which dwelt in the Man *Christ Jesus* ; by which all his spiritual Thoughts, Desires, Words and Actions, became one and the same with God's, and all God's Thoughts, Desires, Words and Actions became one and the same with His ; and by which he thus became, one and the same God, in, and together with his Father, but not exclusive of him ; and by which his Father became one and the same God,

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God, in, and together with him, but not exclusive of him, as is most clearly set forth in the holy Scriptures.

From whence I have most clearly shewn, That Christ who was produced into Being before all Creatures, and who had the Holy Spirit of divinely revealed and perfectly purifying Faith communicated to him by God the Father without Measure, had thereby all the Fullness of the Godhead, (*i. e.* all Goodness) dwelling in him, by which he together with his Father in most intimate spiritual Unity with him, but not exclusive of him, became *Immanuel, or our God*. By which we may clearly perceive the Truth of the Words of St. *John* i. ver. 1. where he saith, *That in the Beginning (i. e. in the Head, Origin, or Fountain of all Being) was the Word or Son, and that the Word was with God, and that the Word was God, and that all Things were made by him, who was together with God, so that without him co-operating in Unity together with God, nothing was made that was made*. And as Creation is thus ascribed to him, as being one in and together with God, by that immensurable Spirit of Faith, by which all his Thoughts, Desires, Words, and Actions became one and the same with God, and by which all God's Thoughts, Desires, Words, and Actions, became one and the same with his: So on Account of the same most intimate spiritual Unity or Oneness by Faith, may all the other Operations, Powers, Properties,

Properties, or Perfections, which can be attributed to no other but the one and only true living and eternal God be with equal Propriety ascribed to him. For they being thus one, whatever is ascribed to him, is ascribed to God; and whatever is ascribed to God, is ascribed to him; for he and his Father are one, and together the one God, who do nothing but in most intimate Unity and Cooperation together. And it is on account of this most intimate spiritual Unity or Oneness that *Christ* said that all Things that the Father hath are mine, and all mine are my Father's. And he that seeth me, seeth the Father, for the Father and I are one, he being in me and I in him, by this spirit of Faith, which he hath given me without Measure, by which I dwell in him and he in me. And this spiritual and scriptural Unity or Oneness of God, and the Man *Christ Jesus*, which came by the unmeasurable Spirit of purifying divinely revealed Faith which dwelt in the Man *Christ Jesus* is not only a most true, but a most clearly conceivable and intelligible Oneness which every Man may clearly conceive and understand by viewing and considering himself by the same spiritual and scriptural divinely revealed Light, which is the only true Light which lighteth every Man that cometh into the World, so as to enable him to discern spiritual Things, which can only be spiritually discerned. God hath
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afforded a sufficient Portion or Measure of his Spirit to every Man, who receiveth and believeth, and acteth according to the Dictates of this purifying Spirit of Faith, of which he may have a greater or lesser Measure, according as he chuses to desire or receive it. And he who sincerely and truly believes and acts according to the Measure of this Faith which he hath, may clearly perceive that all his Thoughts and spiritual Desires and Words and Actions, are so far one and the same with God ; and that all God's Thoughts, Desires, Words, and Actions, are so far one and the same with his, and that he so far dwells with God, and God in him, and that he is so far one with God, and God so far one in and together with him. And that so far he may together with, but not exclusive of God, be called God. For such Persons in the Holy Scriptures, are in this Sense called God's by God himself, *I have said ye are Gods.* And as this is most clearly conceivable in Respect of ourselves, so it is not less clearly conceivable, in respect of Christ in whom this purifying Spirit of divinely revealed Faith dwell in all its Fulness with which Bound or Measure, by which all his Thoughts, Desires, or Words and Actions without Exception, necessarily became one and the same with God's dwelling with all the Fulness of the God in him, by this immense Spirit of Faith ; and by which all the Thoughts, Desires,

fires, Words, and Actions of God, without Exception became one and the same with his. Thus we may most clearly perceive when and how, and by what Means the Man *Jesus Christ*, together with his heavenly Father, who dwelt mutually in each other, came to be the one and only true supreme, living and eternal God ; and how all Mankind, by having God dwelling in them, and they in God, by the sincere and true Belief of the divinely revealed Spirit of Faith, which they may all have a Measure of, may so far become one in and with God ; and God in and with them ; and therefore may together with him, be strictly and perfectly so far called God's: And how all the Attributes which can be ascribed to the one and only true and supreme, and living and eternal God, are with the strictest Propriety in the Holy Scriptures ascribed to *Jesus Christ* in most intimate Unity one with him, and that he is most truly called in the Holy Scriptures the *mighty God and everlasting Father, and Immanuel, and Creator, Maker and Sustainer of all Things, by whom all Things consist*, as he is *John i. 1, &c. and Coloss. i. 16, 17*, and that Omniscience which implies Omnipresence is justly and truly ascribed to him, as it is *John ii. ver. 24.* where it is said, *Jesus knew all Men, and what was in Man.* And *chap. vi. ver. 64. Jesus knew from the Beginning who they were that believed not, and who would betray him.* And thus
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spoke of himself, *Rev. ii. ver. 23*, saying, *I am he that searcheth the Reins and the Heart.* And it is on account of this most intimate spiritual Unity by which Christ became one with his Father, that it is said of him, *Phil. ii. ver. 6. who being in the Form of God, thought it no Robbery to be equal with God*, because he and God his Father were one ; and therefore whatever he affirmed of God his Father was equally applicable to himself, and whatever he affirmed of himself, was equally applicable to God his Father, they being both together but one God ; but neither of them so exclusive of each other, since the Time of their becoming most intimately and inseparably one, by God's Condescension to take to him the human Nature, and most intimately to unite himself to it, in order to his reconciling the World to himself by his Humiliation and Death. And here it may be necessary to observe and consider, that whenever any of the afore-mentioned, or any other of the Divine Properties or Perfections are ascribed to the Man *Christ Jesus*, they are not to be understood of him exclusive of God his Father, but of him together with his Father, and are to be ascribed to him on account of the Unity or Oneness by which all Things that the Father hath, became his, and were therefore truly claimed by, and ascribed to him. And so when any of the human Powers or Properties of the Man *Christ Jesus* are ascribed

ascribed to God his Father, they are not to be understood of the Father, exclusive of the Son, the *Man Christ Jesus*, but of him together with the *Man Christ Jesus*, and on account of that most intimate Unity or Oneness, by which all Things that the Son hath became his, and may be truly ascribed to him, but could not be ascribed to him before he became thus intimately united to him, and one with him. And therefore when it is said, *St. Mark xiii. ver. 32. That of that Day and Hour knoweth no Man, no not the Angels which are in Heaven, neither the Son, but the Father.* It is to be understood of the Son considered as Man only, and exclusive of the Father. For in most intimate Conjunction and Unity, and one together with the Father, *In him are hid all the Treasures of Wisdom and Knowledge, Coloss. ii. ver. 8.*

As in this last Paragraph, I have from the holy Scriptures, most clearly and truly set forth the Divinity of our blessed Lord and Saviour *Jesus Christ*, the only begotten Son of God; as it is set forth in those holy Scriptures: Which sheweth he is one in, and with God his Father; and how God his Father is one in, and with him; and that therefore they two together, (but neither exclusively of the other) are the one and only true supreme, living and eternal God. And that whatever is affirmed of, or ascribed to the one, may with the strictest Truth and Justice be equally affirmed of, and ascribed to the other. And when,

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and how, or by what Means they two, came to be in most strict, intimate, spiritual (but not essential) Unity, together the one and only true supreme living and eternal God, who were not so from all Eternity. And having likewise shewn, that this scriptural Truth, is not only a most spiritually beneficial Truth, by which Mankind have the greatest Encouragement given them, to prepare and qualify themselves for the Enjoyment and sure Attainment of Salvation, and true Happiness, both private and public, and natural and spiritual, and temporal and everlasting, by the only Means, by which these greatest and most valuable Blessings are to be obtained ; but also a most evident, and clearly conceivable Truth. I must earnestly desire my Readers, to read over, and attentively consider the foregoing Paragraph, together with those Texts of holy Scripture, which I have before produced, as they are the scriptural and everlasting Foundation, upon which all the Truths set forth in that Paragraph are built ; that they may by so doing, rescue and deliver themselves from the Belief of those anti-scriptural and everlastingly destructive Errors, which have been introduced into, and spread abroad in the World by the Arians, Socinians, and Deists, who have not only denied a Trinity of divine Persons in the Unity of the one *Jehovah*, or divine Essence, but also the Divinity

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nity of *Jesus Christ*, the only begotten Son of God, by which they have extirpated out of the Minds of Multitudes, not only the Belief of one of the most powerful Motives and Reasons for moving us, to love God with all our Hearts, and consequently to persevere in Obedience to his most perfect, and only perfect, and perfectly purifying Law; but also the Consideration of the greatest Encouragement that ever was given by God to Men, to prepare and qualify themselves by Sanctification, for the Enjoyment and sure Attainment of true Happiness, both temporal and everlasting. And that they may likewise thereby rescue and deliver themselves, from the Belief of the no less anti-scriptural and false, and everlastingly destructive Errors, of the late modern Refiners upon Arianism, Socianism and Deism, who have set up a divided Trinity of distinct and different Persons, some of them superior, and others of them inferior and subordinate, and dependent in the Godhead, and have thereby laboured to establish the Belief of three different Kinds of Gods; and have made *Jesus Christ*, one of those their inferior Gods, for whom they have provided a different Kind of Worship. And lastly, that they might also thereby rescue and deliver themselves from the Belief of the no less anti-scriptural, and false, and everlastingly destructive Errors of the reputed Orthodox

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of all Denominations, who have taught, that there are three eternal, and co-essential, and co-ordinate, and in every Respect co-equal Persons in the divine Trinity, but independent on each other in all their different Operations or Actions, and that one of them although co eternal and therefore unbegotten, was begotten by an incomprehensible and unintelligible eternal Generation, and that another of these divine Persons, although co-eternal, &c. and therefore unproceeding, did notwithstanding eternally proceed from the other two, by a no less incomprehensible and unintelligible eternal Procession. And they have likewise taught, that the whole divine Trinity of Persons, did not dwell in *Jesus Christ*, the only begotten Son of God, and he in them, according to the holy Scriptures; but that one of the divine Persons distinguished by the Name of the Son in the divine Trinity, by taking him into essential Union with himself, who they call *Hypostatical*, or personal Union; he thereby became one Person with him, and thereby one of the Persons of the divine Trinity, and in Unity together with him, a distinct and independent God from the other two Persons, whom they make still co-eternal and therefore unbegotten, (although they declare one of them to be begotten) and co-essential and co-ordinate, and in every Respect co-equal Gods, independent of each other in all their Operations

tions. A most wicked and absurd, and inconceivable and unintelligible Doctrine, by which Mankind are misled from the Belief of the most clear and evident, and clearly conceivable true Doctrine of the holy Scripture, concerning the divine Trinity in Unity, and concerning the true Divinity of our blessed Lord and Saviour *Jesus Christ*, the only begotten Son of God, which I from the holy Scriptures have here most clearly and intelligibly set forth, and which contains the most powerful Motives and Encouragements to Mankind, to love God with all their Hearts, and consequently to persevere in perfect Obedience to his most perfect, and only perfect and perfectly purifying spiritual and scriptural Law: And to prepare and qualify themselves to become like God, pure as he is pure, or holy as he is; and perfectly good and merciful, and perfect as he is perfect, in order to their being truly happy, both temporally and everlastingly. And are led to believe a Doctrine, which if it could be rendered conceivable and intelligible, and shewn to be true, which are two Things impossible to be done, the Belief of it would not be of the least Benefit to Mankind; nor can any Measure contribute towards moving them to do any of those Things, which are indispensably necessary to be done by all Mankind, in order to their Sanctification and Salvation, and true Happiness both private and

social, and natural and spiritual, and temporal and everlasting. And whoever will duly consider that our most gracious God predestinated or designed, and created all Mankind for true Happiness, both temporal and everlasting; and that he doth not require any Person to believe any Thing in order to his Attainment of those happy Ends, that he cannot most clearly conceive to be, not only most evident Truth, but that the Belief of it is necessary for the Attainment of these happy Ends: And that therefore he hath been graciously pleased to reveal and to make known to us in his holy Word (verified in all his Works, or Dispensations to us) every Thing necessary to be believed or done by us, in order to our Attainment of those great and happy Ends, and that therefore all his Revelations must necessarily be, not only clearly conceivable Truths, but also such Truths as are necessary to be believed by all Mankind, in order to their Attainment of those happy Ends. I say, whoever will seriously and duly consider these few most clear and evident Truths, will clearly perceive, that the inconceivable and unintelligible, and incredible, and not only useless and unprofitable, but everlastingly destructive Doctrines of the reputed Orthodox, as well as of the late modern Refiners upon Arianism, Socinianism, and Deism; and of the Arians and Socinians concerning the divine Trinity in Unity, and the

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Divinity of *Jesus Christ*, can not be divinely revealed, or the holy scriptural Doctrines, concerning those Points: And that the Doctrine which is most evident and clearly conceivable, and spiritually beneficial Truth, which I have here, from the holy Scriptures, set forth concerning these two Points, is the divinely revealed and true scriptural Doctrine concerning them. For this Doctrine which I have here set forth from the holy Scriptures concerning them, could never have come to the Knowledge of Mankind without a divine Revelation, as will be hereafter shewn in the Sequel of my Apology, for the one and only true sanctifying and saving, spiritual and scriptural, and Christian Religion, that ever was, is, or ever will or can be in the World, under the Article or Word Man.

I do not think it necessary to add any Thing here, to what I have said before, concerning the Divinity of the Person distinguished by the Name of the holy Spirit in the divine Trinity in Unity, in the one *Jehovah*, or divine Essence: Having before shewn, that Person to be co-eternal and co-essential, and in every Respect co-equal to each of those Persons distinguished by the Names of the Father, and the Son, in the divine Trinity; that these three Persons are altogether but one God. And that although all their different personal Actions be different in their Kinds from each other, yet no one of them

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can produce any one of them, unless they all concur and co-operate together, for the Production of any one of these ; so that any personal Action of any one of them may with equal Propriety be ascribed to any other of them ; so that although every one of them be God, yet no one of them is God in a Sense exclusive of the other two. But it may be necessary to observe here, that neither the late modern Refiners upon *Arianism*, *Socinianism*, and *Deism*, nor the reputed Orthodox have carefully distinguished between the co-eternal, co-essential, and in every Respect co-equal Person, distinguished by the Name of the holy Spirit in the divine Trinity ; and the holy sanctifying and saving Spirit of Faith, which proceeded from the Father (*i. e.* the whole divine Trinity) by his Revelation of his only begotten Son, the Man *Christ Jesus*, to our first Parents, and by them to all Mankind. And by their not making this Distinction, the Refiners upon *Arianism*, &c. have made the sanctifying or saving Spirit of Faith, a divine Person, and have spoken of it, whenever the Word occurs in the holy Scriptures as a distinct, and different, and a subordinate and inferior God, to whom they say inferior (*i. e.* unintelligible) Worship is to be paid. And the reputed Orthodox have likewise, by their not having considered and preserved this Distinction, mistaking this divinely revealed and holy spiritual sanctifying and

and saving Faith, for the co-eternal and co-essential Person, distinguished by the Name of the holy Spirit in the divine Trinity, and have made it a God in every Respect co-equal to each of the other two Persons, distinguished by the different Names of Father and Son in the divine Trinity, and have made it a distinct and different God from them, and exclusive of them, and independent of them in all its personal Operations or Actions.

And I judge it necessary, farther to observe here, that we ought necessarily to take and understand the divine Trinity in Unity, and the Divinity of *Jesus Christ*, the only begotten Son of God, in the Sense they are set forth to us in the holy Scriptures, since it is by those holy Scriptures, and by those only, that both those divine Mysteries came to our Knowledge; and if we understand them in that Sense, we will find them to be not only most evident and most clearly conceivable, but most beneficial divinely revealed spiritual and scriptural Truths. Whereas, if we take upon us to refine upon the holy Scriptures, God's Revelations to Mankind, by which and by which only we are enabled to discern and form just, true, and right Notions or Conceptions of spiritual and sensibly imperceptible Things, and give ourselves up to our own groundless Imaginations concerning them: And build our Faith concerning them, on such false and sandy Foundations, we will, by setting our-

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ourselves up to be wiser than God, find ourselves led into inconceivable, and inexplicable, and inextricable and everlastingly destructive Errors concerning them; and as our Notions of them will be perplexed, so our Discourse about them, will for ever be unintelligible.

If it happen to be objected against this clear and holy scriptural Account, which I have here given of the divine Trinity in Unity, and of the true Divinity of *Jesus Christ*, who together with his Father (*i. e.* the whole three Persons in the divine Trinity) is, or are, in most intimate Unity, the one and only true, supreme, living and eternal God: That it is not conformable to the Doctrine of the antient Fathers of the Church, and ecclesiastical Councils, concerning these Points, they having declared themselves upon them as the reputed Orthodox have ever since done. To this, I answer, that I have as just a Respect, and as great a Regard for the antient Fathers and Councils as any unprejudiced, impartial, and truly religious Man, can or ought to have: And pay as great a Regard to their Testimony concerning Matters of Fact, sufficiently and well attested by them, (which are the only Things that their Testimony can be properly or pertinently brought to prove) as any Man living pays, or ought to pay to it. But I do not found either my Faith, or my moral Practice, upon the

the Doctrines or Precepts of the Fathers, or the Determinations of Councils : But upon the Doctrine and Precepts of the holy Scriptures, which contain and set forth the divinely revealed Word and Law of God ; because I can clearly perceive the Truth of the spiritual Faith, which comes by the Light of the divinely revealed spiritual and scriptural Word, and the perfect Righteousness of that Practice, which is conformable to the divinely revealed spiritual and scriptural Law : And that the sincere and true Belief of the one, and perfect Obedience to the other, are indispensably necessary for the Attainment of Sanctification and Salvation, and true Happiness, both temporal and everlasting ; and the only Means by which these most valuable Blessings can be obtained. And that it is by this divinely revealed spiritual, and scriptural Faith and Law, which God gave to our first Parents, and by these only, that all subsequent Texts of Scripture, relative to Faith and Morals, can be truly and infallibly interpreted ; and that it is by these also, that all Doctrines and Precepts of all particular Churches and Persons, can be truly tried and judged of, whether they be of God, or of Men ; and whether they be true or false, or righteous or wicked, and tend to everlasting Happiness or Misery. And therefore I do not judge of the Truth or Falshood of any religious Doctrine, or Articles of Faith, or of the Righteousness

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teousness or Unrighteousness of any moral Precept, by their Conformity, or Non-conformity to the Writings of the Fathers, or Determinations of Councils. But I judge of the Truth and Falshood, and Righteousness and Unrighteousness of their Writings and Determinations, by that divinely revealed and unerring and infallible Rule, set forth in the holy Scriptures. And so far as the Doctrines of the divine Trinity in Unity, or of the Divinity of *Jesus Christ*, as set forth and explained in the Writings of the Fathers, and in the Debates or Determinations of Councils, are not conformable to the Doctrine of the Scriptures concerning those Points, and therefore neither conceivable nor credible, nor beneficial to be believed: I have so far differed from them, that my Faith and Practice might be conformable to the holy Scriptures, which can be most clearly shewn to contain the divinely revealed Word and Law of God, and to be demonstratively true, and self-evidently perfect, and perfectly righteous; and indispensably necessary to be sincerely and truly believed and perfectly obeyed, in order to Sanctification and Salvation, and true Happiness both private and social (whether economical or political) and natural and spiritual, and temporal and everlasting. And I think it necessary farther to observe, that if the reputed Orthodox, had been more attached to the Study of the holy Bible, than

to the Study of false and anti-scriptural Philosophy, whether antient or modern, and of the Writings of the Fathers, and of the Debates and Determinations of Councils : And had they laboured more for the Attainment of true and heavenly Wisdom, and useful and spiritually beneficial Knowledge, than for the Attainment of popular Applause for Acuteness and Subtlety in cavilling, and for extensive Reading and Learning, they themselves would have been wiser and better, and more useful Persons, and more valuable Blessings to the rest of Mankind, and would have justly merited the Title of the truly Orthodox, which they had unjustly assumed to themselves. They would by so doing have been enabled not only to have put an end to the antitrinitarian Controversy, which hath subsisted undetermined for so many Ages, but to all the other religious Contests, with which the World hath been so long disturbed, and rendered impious and malevolent, and uncharitable, and every other Way wicked. They would then have been able to have extirpated all Kinds of superstitious, or false and merely outside Religions, by which Multitudes are led to Impiety and Wickedness, and Misery, both temporal and everlasting, under the specious Pretence of outward and apparent Austerity and Sanctity : And to have brought Mankind to the Knowledge, and sincere and true Belief of, and Obedience to, the one and
only

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only true sanctifying and saving, spiritual and scriptural, and truly rational christian Religion, that ever was in the World, since the Fall of our first Parents, or ever will or can be in it to the End of it. And by this, true and spiritual Purity, Piety, and Charity or universal Benevolence, and every other moral Virtue, and Unity, Unanimity and Peace, would have been revived and restored to the World, which are Blessings that can be raised upon no other Foundation than these of divinely revealed spiritual, and scriptural Truth and Righteousness, whatever short-sighted and weak, and false Politicians, and temporary Expedient-mongers, in the Plenitude of their own Wisdom, may vainly imagine to the contrary.

I have now finished what I judged proper and necessary to be said upon these two great and important Articles of the Christian Faith, which are so necessary to be sincerely and truly believed by all Mankind, in order to their Sanctification, Salvation, and eternal Life. As they contain a most powerful Motive for moving them to love God with all their Hearts, and to manifest the Truth and Sincerity of their Love, by Perseverance in perfect Obedience to the most perfect, and perfectly purifying Law, which he by Revelation gave to Mankind, for no other Reason, but to preserve, rescue, and deliver them from the Captivity, Tyranny and Slavery of their
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infatuating and enraging bodily Lusts, and consequently from all Sin and Wickedness, and spiritual Misery in this World; and from inevitable and endless Misery, which by the Reason or necessary Course and Consequences of Things will be everlastingly occasioned by them in the next. And as they likewise contain the greatest Encouragement that could possibly be given, to move them to become and continue perfectly pure and good, and universally Benevolent, and God-like, as our blessed Lord and Saviour *Jesus Christ* was in this World, that we may be perfectly and everlastingly happy, as God our heavenly Father is in the next World. *For without Holiness Man cannot see the Lord.*

And as I hope what I have said from the holy Scriptures upon these two Articles, will appear to all reasonable Persons sufficient, for shewing them to be most evident and clearly conceivable, and therefore undeniable, and no longer to be contested and controverted Truths, as they are set forth in the holy Scriptures: However inconceivable and contestable or deniable they may be, as they have been set forth and represented by the reputed Orthodox, who have not taken from the holy Scriptures what they have declared or delivered concerning them. And likewise for shewing the Insufficiency, Weakness and Impertinence of all the Reasons and Objections which have been brought by the
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Arians, Socinians, and Deists against these demonstratively true, and spiritually beneficial Doctrines, and that they have proceeded from their gross culpable Ignorance of the Truth, occasioned by their not having duly considered those holy Scriptures, which contain that spiritual Light, by which, and by which only, these and all other spiritual Truths can be discerned. And also for shewing the everlastingly destructive Tendency of the Denial and Disbelief of these demonstratively true and divinely revealed and spiritually beneficial scriptural Doctrines concerning the divine Trinity in Unity, and the true Divinity of *Jesus Christ* the only begotten Son of God. And also for shewing the Folly and Falshood and Inconceivableness, and Inconsistency, and Incredibility and Unprofitableness, and destructive Tendency of the Doctrines of the Misbelievers of these two Doctrines (*i. e.*) of the late modern Refiners upon *Arianism, &c.* and of the reputed Orthodox, who have pretended to believe and teach both these Doctrines, and to teach them from the holy Scriptures, when what they have declared and delivered concerning them, hath no Ground or Foundation in those holy Scriptures; so that what they have uttered concerning both these divinely revealed scriptural Doctrines, is altogether Antiscriptural, as well as many others taught by them, which I have elsewhere shewn to be destructive of Sanctification and Sal-

Salvation, and eternal Life. So I desire Leave to recommend to the attentive Consideration of my Readers in general, and of the Reverend Fathers of the true reformed Episcopal, and therefore truly Apostolical Church of God in these Kingdoms, and to my Reverend Brethren the Clergy of that only true and truly reformed Episcopal Church therein by Law established, the foregoing Pages. And as I have no other View but that of setting forth the divinely revealed sanctifying and saving spiritual and scriptural Truth, I shall be thankful to any Person who will inform me either publickly or privately, wherein I may have failed inadvertently, (for I am sure I have not wilfully or designedly) in setting forth and shewing the divine Original, or the evident Truth, or the Conceivableness, or the spiritual Profitableness of the sincere and true Belief of the aforementioned Doctrines, which were the principal End I aimed at in writing and publishing this Treatise ; that I may correct what may be found amiss, and supply what may be judged defective in it. And if it may be judged perfect, and sufficient for answering the End for which I designed it, and that I have reasoned altogether from Principles either self-evidently or demonstratively true, and that I have reasoned justly, and not fallaciously from them, and that the Conclusions I have drawn from them, are necessary and demonstrative Truths ; and that there-

fore the Doctrines of the divine Trinity in Unity, and of the supream Divinity of *Jesus Christ* in the most perfect Unity with God his Father (*i. e.* the whole Trinity) as set forth in the holy Scriptures, are divinely revealed and demonstratively evident and most clearly conceivable Truths, necessary to be believed by all Mankind, in order to their Sanctification and Salvation, and true and spiritual Happiness both temporal and everlasting, and that I have by shewing these Things, done every Thing in my Power for the Confirmation and Establishment of Mankind in the Belief of these demonstrative and clearly conceivable spiritually beneficial Truths, which have been for many Ages contested and controverted, to the Hurt of Multitudes of misinstructed People. I hope such of my Readers as may be convinced by what I have here set forth of the divine Original, and the Truth and Usefulness, and of the Necessity of the sincere and true Belief of the aforementioned Doctrines, will use their Endeavours to propagate these Truths, as far as they are able. That Multitudes may be brought so far forward on their Way, towards embracing the whole of the one, and only true sanctifying, and saving and divinely revealed spiritual and scriptural, and Christian Religion that ever was, or ever will or can be in the World, I having contributed, as far as I was able to that most useful and necessary

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Work, by my Apology for that holy Religion, wherein I have demonstratively proved the divine Original, and the Truth and Perfection and perfect Righteousness of that Faith and Law which are the integral Parts of which it wholly consists, and of the indispensable Necessity of persevering in the sincere and true Belief of the one, and in perfect Obedience to the other, in order to Sanctification Salvation, and true and spiritual Happiness both temporal and everlasting.

When the Ministers of the true Church of God, convinced and satisfied of the Truth and Perfection, and perfect Righteousness of the one and only true and divinely revealed sanctifying and saving spiritual and scriptural and Christian Faith and Law, and of the indispensable Necessity of Perseverance in that sincere and true Belief of the one, and in perfect Obedience to the other, have satisfied themselves that they in their different Stations, and according to their different Talents or Abilities, have to the utmost of their Power conscientiously laboured, for the Propagation of this Faith and Law; and for the Conversion of all Mankind, of all Ranks and Orders, States and Stations from the highest to the lowest, as they have had Opportunities of so doing, to the sincere and true Belief of, and Obedience to this Faith and Law, (for unless they persevere in so doing, they do not discharge the Duties of their respective Stations in the Church of

God, and thereby shew, that they neither sincerely believe nor obey the Faith and Law) they may then (but not before) rest spiritually satisfied in their Consciences, that they have justly done their Parts, and faithfully discharged their Duties as Ministers appointed by God to minister to Mankind in spiritual Things. And that neither the Errors nor Wickedness of others will be imputed to them, nor charged to their Neglect of either spiritual Instruction, Admonition, or Reproof, although many may be found faithless and disobedient, and impious and wicked; for when the Ministers of God have done every Thing in their Power, as Opportunities have offered, for converting Sinners from the Error of their Ways, and for saving their Spirits and their Souls from Wickedness and Misery, there may probably be found some of all Ranks and Orders, States and Stations, from the highest to the lowest, sunk so deep in Sensuality, that like Swine, they will not only tread their Pearls under their Feet, but will turn upon and rend those who charitably set them before them. From such the Ministers and Messengers of God, are not to expect better Treatment than *Jesus Christ* the only begotten Son of God, the Captain of their Salvation, and glorious Leader in the great Work of Reformation and Reconciliation and Redemption of Mankind, received from them. Therefore such Persons are to be marked and avoided

avoided and let alone, and given up; 'till they are awakened by the severe Judgments of God, which they will necessarily draw down from his Wisdom and Goodness and Mercy upon themselves, by their Wickedness: and thereby rendered docile and inclinable to attend to the profitable Instruction, and reasonable Admonitions and Reproofs of the divinely authorized Ministers. And, if they will not be awakened to Repentance by these severe Judgments with which God, in his Fatherly Goodness and Mercy, afflicts them in this World, in order to save them from everlasting Misery in the next; they will be cut off as Persons incorrigible; who would not labour for their own Salvation, and who would spiritually injure others by their impious and wicked Conversation and Example, if they were suffered to continue longer in this World. Therefore, I say, they will in perfect Wisdom and Goodness and Mercy to the rest of Mankind, be cut off as Persons who have filled up the Measure of their Iniquity, and will die in their Sins, (*i. e.*) with all their Lust unmortified about them, by which they will necessarily, and by the Reason, or necessary Course, Connexion, and Consequence of Things, become inevitably and everlastingly miserable, notwithstanding that our most gracious and merciful God and heavenly Father, by the sending, coming, and Death of his only begotten Son *Jesus Christ*,

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according to his most sure Word of Promise and Prophecy concerning him, hath done every Thing that was proper and necessary and possible to be done for spiritually disposing, and perfectly enabling, and powerfully moving all Mankind to prepare and qualify themselves for the Enjoyment and sure Attainment of Salvation, and true and spiritual Happiness both temporal and everlasting, and for putting and keeping them continually in Mind of every Thing proper and necessary to be known, believed, or done by them, in order to their Sanctification, Salvation, and eternal Life.

And it is well worth the while of every Man living daily to consider, that every Lust, whether of the World, or the Flesh, or of Pride, or vain Ambition, which are suffered to enter and take Possession of our Nature, and to become predominant over our Spirits, unarmed with sincere and true Faith, is very insatuating, as well as enraging, and apt to throw the Spirit tainted with it into a deadly Lethargy ; and that if Men are not awakened out of it to speedy and sincere Repentance, neither by the Consideration of demonstrative spiritual and scriptural and divinely revealed Faith, and of the indispensable Necessity of persevering in the sincere and true Belief of it, in order to their Sanctification and Salvation, and true and spiritual Happiness both temporal and everlasting;
nor

nor by the Consideration of the severe, ordinary, temporal Judgment which will *necessarily*; nor of the extraordinary divine temporal Judgments that will *probably*; nor of the inevitable and endless Misery, which will also necessarily, and by the Reason or necessary Course and Consequence of Things attend impenitent Perseverance in Unbelief, Misbelief, or insincere Belief of that Faith, by which, and by which only, Mankind can be moved by sincere and true Repentance, and perfect Obedience, when these Things are set in a most clear Light before them; it is morally impossible that such Persons, should be awakened to Repentance, till they are roused by the last Trumpet, summoning to the last general Judgment, where they will see the great God of Heaven and Earth, most clearly justified in all his Words and Works spoken and wrought for the Sanctification and Salvation of all the Children of Men, notwithstanding that they have been left unconsidered, and disregarded by Multitudes in all former Ages, and ridiculed and treated with Contempt by many Persons of all Ranks and Orders, States and Stations from the highest to the lowest in the present, when and where all such impenitently impious and wicked Persons, capable of no other Repentance than that of *Judas*, μετὰ μετάνοιαν, will hear their just Sentence, of *Go ye cursed into those everlast-*

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ing Flames of your Lusts, which ye have cherished, and provided and prepared for yourselves whilst ye continued in this World, notwithstanding the great and wonderful Things which God hath said and done to preserve, and save and deliver you from them, and (for I have elsewhere in my *Apology* shewn, that Men's bodily Lusts, which are the wicked Spirits that tempt Mankind into all the Sins and Wickedness which they commit in this World, are the only true and real Devils which everlastingly torment the Wicked in the next) which if duly considered, is a most awakening Consideration; and as it is a Truth which every considerate Person will clearly perceive by the Reason or necessary Course and Consequence of Things to be undeniable, and that endless Misery, must be the unavoidable Portion of every Person without Distinction in the next World, who do not prepare and qualify themselves by Sanctification, for Salvation and everlasting Happiness whilst they live in this. And that although every Man hath sufficient Time allowed him whilst he is in this World, to prepare and qualify himself, and render himself capable of the Enjoyment of perfect and endless Happiness in the next by Faith and Purification, without which it is impossible to be obtained: Yet the Consideration that our Continuance of this World, although sufficient, is but short, and but sufficient for
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that Performance of the Work of Salvation for which we were sent into it, and that therefore this short, but precious Interval of Time, ought not to be squandered or misemployed ; and if we likewise consider that our Time in this World is not only short but uncertain, and that we know not whether we have another Day or Hour to live, we will thereby perceive the indispensable Necessity of setting about our spiritual Preparation with Speed, and without Delay, and continue always perfectly prepared by Perseverance in the sincere and true and living, and lively Belief of that Faith which came by the Revelation of God's sending, and the coming of the Death of *Jesus Christ* our Lord, that we may be thereby most powerfully moved to continue to love God with all our Hearts, our Minds, and our Souls, and manifest the Truth and Sincerity of our Love, by Perseverance in perfect Obedience to his most perfect, and only perfectly purifying Law, every Moment of our Lives ; because if Death arrests us unprepared thus, he will necessarily, and by the Reason or necessary Course and Consequence of Things, be inevitably and inexpressibly, and everlastingly miserable. Therefore I most earnestly recommend that Faith which came by *Jesus Christ* (who by that Faith, which he embraced without Measure, became one with his heavenly Father, and his heavenly Father

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one with him, and together in most intimate spiritual Union with his Father, the one and only true supreme and living God ; to whom in perfect Unity, together be ascribed all Glory, Honour, Might, Majesty, and Dominion and Wisdom, Blessing, and Immortality ; and to whom be directed the pure and sincere Love of all our Hearts, our Minds, and our Souls, with all our Strength ; and to whom be addressed and offered up in spiritual Faith, and in Sincerity and Truth, and Purity of Heart all Prayer and Supplication, Praise, and Thansgiving, Worship and Service now and for ever.) To the Consideration and sincere Belief of all Kings and Princes, and of their Counsellors and Ministers, who seldom think of the great Work of their Salvation, if we may judge of their Faith, and their Regard for God's Law, by the Measures they pursue, and the Actions they perform. And of all intermediate Ranks and Orders of Men, of all Stations and Professions, who too often mistake Superstition for true spiritual sanctifying and saving Religion ; and to the lowest Ranks and Orders of Mankind, who seldom think of God or of a future State after this Life, or of the Salvation of their immortal Spirits, or of the Means, by which, and by which only, they can be sanctified in this World, and saved from inexpressible and endless Misery in the next. That they may be all alarmed by
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the Consideration of these awakening Truths, and moved to have their Part in the *first Resurrection*, which is from the Grave of Lust and Sin in this World, by hearkening to the awakening Instructions, Admonitions, and Reproofs of the spiritual Watchmen, whom God hath set over them to watch for their Souls, as Persons who are to give an Account for their spiritual Welfare or Miscarriage.

That they may thereby save themselves from the Wrath to come, and that the *second Death* may have no Power over them, (*i. e.*) that they may not be made everlastingly miserable in the next World, by the unquenchable Flames of those exorbitant and insatiable and inraging Lusts of the World, of the Flesh, and of Pride, by which they were made impure and impious, and uncharitable and malevolent, and every other Way wicked Angels and Agents of the Devil, and spiritually miserable in this World.— And there is no other Way of saving ourselves from the everlasting spiritual Misery, which our unmortified bodily Lusts will necessarily and inevitably bring upon us (if we die with them unmortified in us) than by Perseverance in the sincere and true Belief of that Faith which God revived and restored to our first Parents, by the Revelation of his sending, and the coming and Death of his only begotten Son *Jesus Christ* into the World; for by the Measure of this Faith, which every

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every Man may have, if he will chuse to embrace it, we are most powerfully moved to love God with all our Hearts, and to mortify and purify our Spirits from all those bodily Lusts, by which we are made impious and wicked, and spiritually miserable both temporally and everlastingly, and thereby to become pure and good, and God-like whilst we are in this World ; and like him perfectly and everlastingly happy in the next. And for our Consolation and Encouragement to persevere in the sincere and true Belief of, and in perfect Obedience to this sanctifying and saving, and both temporally and everlastingly happy-making spiritual Faith. Our most gracious God and heavenly Father was most graciously pleased to set before us, the Example of his only begotten Son, the Man *Christ Jesus*, who being a mere Man by his embracing that perfectly purifying Faith without Measure, became one with his heavenly Father, and in most intimate spiritual Unity with his Father, (by which his Will and all his Thoughts, Desires, Words, and Works, became one and the same with his Father's, and the Will and all the Thoughts, Desires, Words, and Works of his Father became one and the same with his) he became together with him, but not exclusive of him, the one and only true supreme and living God over all Blessed for ever and ever. *Amen.*

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the holy Bible ; and of that one and only true and divinely revealed, spiritual and Christian Religion, which is most clearly contained and set forth therein ; is either false and groundless, or altogether impertinent, and tends to make Mankind impious and immoral, and spiritually miserable, both temporally and everlastingly ; and to have proceeded altogether from either gross but culpable, and therefore inexcusable Ignorance of the sacred History of the Bible ; and of that holy and only holy and happy-making Religion therein contained, or from Malevolence to Mankind, which is all that his Lordship's Arguments set forth in these Letters, can be shewn to prove.

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